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### The Theosophist

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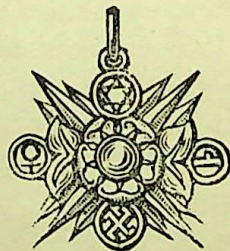
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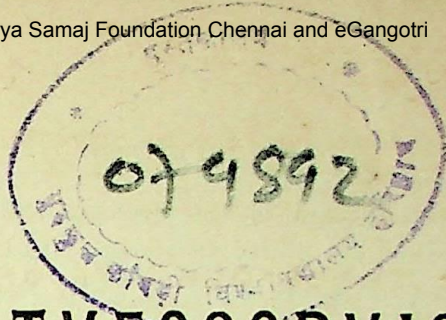
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# THE THEOSOPHIST.

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## ON THE WATCH-TOWER.

**W**E are in Grand Rapids at this moment of writing, on August 10th, 1909. Later advices from Buffalo state that over 2,000 people were turned away from the lecture on the 8th given in the small and uncomfortable hall to which we were condemned by the unfair breach of agreement on the part of the Scottish Rite Masons. It seems that the active agent in the matter is a 'political boss' in the town, and that may explain the indifference to keeping faith; but to make 2,000 of his fellow townsmen angry and indignant with him seems to show a lack of even political insight. We left Buffalo early on the morning of the 9th for Detroit, and had the delight of seeing for a few minutes the tumbling glory of Niagara; hideous buildings are rising around the Falls and spoiling nature's wondrous handiwork, and for the sake of gaining a source of 'power' one of the wonders of the world is being marred. For thousands of years it was safe in the care of 'savages'; only 'civilised' man recklessly spoils the beauties nature has taken ages to build. We ran through the fertile plains of Canada, after crossing the stream from the Falls, only returning to the States at Detroit itself, which we reached at 1-30 P.M. Quite a crowd of members met us on the Canadian side and crossed with us. There was a very good gathering of members at 3-30, and at the close a photograph was taken. The lecture was given in "The Church of our Father," a fine building, and the attendance was very large; as I went on to the platform the whole audience rose, as though we were in India—a sign of courtesy very rare in the West.

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Another half-day's travel carried us from Detroit to Grand Rapids, through the rich orchard lands of Michigan, and we arrived there soon after one o'clock. As usual we began with a



member's meeting, and in the evening had a public lecture. Grand Rapids had one pretty peculiarity I had not seen elsewhere; most Amercian towns are very brilliantly lighted, and shops and places of public entertainment have dazzling signs in electric lamps, as though it were a monarch's birthday; but Grand Rapids had rows of lights across its main street, like a festival of lanterns, and the effect was very good.

\* \* \*

On Wednesday, the 11th August, we reached Chicago, and had the pleasure of greeting warmly the worthy General Secretary, Dr. Weller van Hook. I received there pleasant news from England; Mrs. Sharpe wrote me that the Activities Bureau had voted £50 towards placing the *Ancient Wisdom* in 350 public libraries and were ready to help in making up to 100 the number of *Theosophists* given to public libraries. Theosophical books to the value of £20 are being bought to start new Lodges with book-stalls, and the small Queen's Hall is taken for a course of lectures in November. A course of six lectures is being arranged at Bridlington. At the first lecture held by the new Folkestone Lodge there was an attendance of 80—a very creditable first meeting. Captain Matthews has been the moving spirit there, and now that he has to leave for Nigeria, Mr. Hamilton will guide. Headquarters seems to be very busy and to be becoming a centre of life; it is satisfactory that its rent for a year has been covered by letting the Lecture Hall for use by the T. S. Order of Service and the Blavatsky and H. P. B. Lodges.

\* \* \*

We had a very full meeting of members at Chicago on the evening of the 11th, and an E. S. gathering on the morning of the 12th. There was the usual rush of reporters, the *Tribune*, as on my last visit, being peculiarly untruthful; its reporter described me as seated at luncheon before a lobster, claws and all! This was described as seen through the crack of a door. To describe a dish of peas and two baked potatoes in this way seems to argue some imagination, but, as a non-corpse-eater of twenty years' standing, I should prefer not being charged with this particular vice. I saw a ghastly thing on a hotel *menu* to-day—"a live lobster broiled." It seems incredible that any decent person could perform such a



brutal act as to broil a living thing, or that any one can be found to eat it. No wonder people wink at vivisection.

\* \* \*

The public lecture in Chicago drew a large audience, intent from the opening to the closing words. We had to go straight from the hall to the railway station, to start at ten for Duluth, at the head of Lake Superior, and on we went through the night and till noon next day. We are in the lumber country, where great logs of wood are rolled down the banks into the river, and, chained together, closely packed, are drifted by the current to the point of shipping. Duluth has a splendid natural harbor, and from it is shipped the ore which at Pittsburg is changed into steel, and to it is shipped the coal from Pennsylvania; into it pours the grain from the fertile western states, to be loaded into vessels that carry it to a hungry world. From here to Buffalo there is a clear waterway through Lakes Superior, Huron, Erie, till the passage to Lake Ontario is barred by the Falls of Niagara. Lecturers have not found warm welcome at Duluth, which is more interested in lumber and in shipping than in philosophy; nevertheless a body of Theosophists have gathered here, and there are two Lodges, one on each side of the dividing river which separates Superior and Duluth; Mr. Jinarājādāsa has been here lately, and attracted audiences of two hundred people—twice as large as one which gave scant welcome to a well-known Arctic explorer, who remarked afterwards that he had gone nigh to the North Pole but had found nothing so frigid as Duluth. Mr. Jinarājādāsa has become very popular in the States for his lucid and attractive exposition of Theosophical ideas, while his gentle courtesy and quiet reserve win him admiration and respect. However, Duluth, despite its reputation, treated us exceedingly well; the hall, seating 500, was crowded, and the audience was interested and sympathetic, the very reverse of frigid. Doubtless Mr. Jinarājādāsa's work had paved the way for me.

\* \* \*

Dr. James, Dean of the College of Education in the University of Minnesota, met us at Duluth—by the way, our party was increased from Chicago by my faithful friend, Dr. Weeks Burnett—and he kindly shepherded us to Minneapolis, where we found a



pleasant resting place in the lovely home of Dr. Lee, one of the professors of the University. The house is on one of the high banks of the Mississippi, which curves round below, and for a moment I thought of beloved Gangā, only the bank opposite was tree-covered, instead of being faced with ghāts and crowned with temples. Love sometimes sees resemblances which are but faint, and it may have been heart more than eyes that fancied Gangā where Mississippi rolled.

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Duluth to Minneapolis gave us a run of 162 miles only, so we arrived at Minneapolis early. We drove to S. Paul, the 'twin-city,' in the evening, and I lectured on "The Power of Thought." On Sunday, August 15th, the members gathered at their Lodge room for a morning talk, and in the evening there was a very large free meeting to listen to "Brotherhood applied to Social Conditions"; some 2,000 gathered to listen with intent interest. On the following day, we had an E. S. meeting and a third lecture, this time on "The Coming Race and the Coming Christ." Again a good audience gathered, and at the end we went to the train to begin a journey of 1128 miles across the prairies and into the Rockies to Butte, "the richest hill in the world." In the train I read in the Chicago *Tribune* with amusement—mingled with some amazement—that in teaching reincarnation I was trying to vivify an old doctrine of savages. Shades of Pythagoras and Plato, of Ovid and Virgil, of Origen and Josephus, of Goethe, Lessing, Fichte, Schelling, Hume, Max Müller, to say nothing of the mighty figures of the Manu, of the Buddha, of the Christ, "with how little wisdom may" a great newspaper "be governed!" There is something fascinating to the imagination in the thin line of rails flung across the prairies, and the wires that span the Rockies and knit together men in distant centres. As the train rushes onwards it masters distance and unites what nature has disjoined. A cloud-burst had happened, and there was a 'wash-out,' and one of the pair of rails hung disconsolately downwards, unsupported. We went cautiously by, feeling our way, lest our rails should follow suit; but stalwart men were at work, repairing the damage wrought by the rebellious element, with the cool skill of the



American, handling the puzzles offered by Nature with the calm born of knowledge and the deftness born of habit.

\* \* \*

Butte was reached some three hours late, and we met with a warm welcome in that copper-smelting city. We were a little late for the Lodge meeting in consequence of our late arrival, but the members waited good-temperedly; in the evening we had a public lecture, and the audience seemed interested. Early next morning we 'boarded' the train again and went on to Helena, the capital of Montana, a city of scattered houses and green trees, nestling in a cup in the mountains. Here came an E. S. meeting, and later a lecture; the intent interest shown by the audience was a marked feature here as elsewhere. The minister of the Unitarian Church, in which the lecture was given, introduced me in friendly fashion. A gathering of members on the following morning—August 20th—was well-attended, members coming from Butte and Grand Falls as well as from Helena itself. In the evening the train claimed us once more and we slept ourselves to Spokane over 381 miles, through scenery hidden by the veil of darkness.

\* \* \*

We reached Spokane at 9 A.M. on August 21st, the trains running far behind time just now—we were just an hour and twenty minutes late; while we waited at Helena station the late Chief of the Police, Mr. McCann, and another member, Mr. Jones, told us stories of the earlier days of Helena when criminals and ruffians ruled the place and no man's life or property was safe; the decent citizens then banded themselves together as vigilantes and enforced law and order with a strong hand, until the courts of justice were freed from the control of law-breakers, and the officials no longer "bore the sword in vain." America has grown so rapidly that men still middle-aged can remember the turbulence of the early days of settling on new land. The sun of the 21st rose on very beautiful scenery, mountain, forest, and lake, as the train carried us westwards towards the Pacific, and we did not lament the lateness of the train, as it permitted us to see more of the still unspoiled beauty of Idaho. The Spokane Lodge is a very active one, but works against a hitherto unfriendly press. Let us hope the press may be made less hostile by the present visit; at any



rate I wrote a brief article for a good weekly journal, named *Opportunity*, on "Theosophy, Its Meaning and Value." At 3 P.M. we had a Lodge meeting, and found a strong and active body, fully alive to its duties. There was a large evening gathering to which the subject, "Reincarnation," was evidently a quite new idea; the listeners became interested, and it may be that a few will begin to think and study. We reached the station to leave by the 9-25 P.M. train for Seattle, and were duly inducted into the Pullman car, but with the easy-going indifference characteristic of the western train-service we were told that we should not start till 11-30, only the day-coaches going on; as a matter of fact we did not start till 2-30 A.M., five hours after time, and as we lost nearly two hours more on the way, we did not reach Seattle until 7-15 P.M., so that after twenty-two hours in the train, I had to rush to a hotel, wash, dress, and straight off to the lecture at 8 P.M. ! But the journey was a pleasant one, as the train ran through fine scenery, crossing the Cascade mountains. It was interesting to see the line of rails zigzagging backwards and forwards as we climbed up higher and higher, and to pass through an area over which a great forest-fire had swept; tall and black stretched the trunks here and there, high in air, while others lay prone on earth, where Agni, Archangel of Fire, had laid waste the forest; and over the blackened waste Mother Nature had followed hard on the heels of the fire, and fair flowers had sprung up in her footsteps, and green grass waved, and young fir-trees were rising, for Nature will not long endure aught that is ugly, and kisses into beauty new life that adorns what her forces destroyed. When will man learn from Nature that Beauty is the divine law of manifestation, and that nothing which is not beautiful can or should endure?

\* \* \*

Seattle gave us a large audience, keenly interested in "Theosophy, Its Meaning and Value," on the Sunday evening of our arrival—an arrival brightened by the presence of Mr. C. Jinarājadāsa, who is doing such admirable work in the lecture-field. He was to deliver a course of lectures after my departure. On the following day, August 23rd, a Lodge meeting was held in the morning, one for the E. S. in the afternoon, and a lecture at night—an overcrowded day, but one of the Sunday meetings was thrown into



Monday by our non-arrival in time on the Sunday. The evening audience was very large, and was held by the subject, "The Coming Race and the Coming Christ". The work finished, we betook ourselves to the steamer instead of to the train, in order to wind our way past islands and forests to Vancouver, British Columbia. At 8 A.M. on the 24th August we landed within the huge circle of Britain's Empire. God save the King!

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Vancouver had only one day, but it made the best of it. At 11 A.M. there was a Lodge meeting, at which a number of members gathered, among them the welcome face of an Irish friend, Colonel Lauder, who had been delayed on his way Chinawards by tending the broken arm of a comrade, and was to sail on the following day, the 25th. At 3 P.M. a little group of E. S. members gathered, and at 8-30 came the public lecture on "Life Here and Life after Death." There was a very large audience filling the Opera House, and one that listened intently and sympathetically to the Theosophical ideas on this subject of absorbing interest. Vancouver has not had much chance so far of Theosophical teaching except during a visit from Mr. Leadbeater, and so large an audience was rather a surprise and spoke eloquently of the efforts made by Mr. Yarco and his colleagues. We spent the night again on the boat, reaching Seattle soon after 7 A.M. on the following day, and going straight from the steamer to the railway station, to take the train for Tacoma. For the first time since New York we were rained upon, and Tacoma was somewhat shrouded by mist. There was a Lodge meeting at 4 P.M. and a lecture at 8 P.M. on the same subject as on the preceding night. The audience was gathered in a pretty hall holding only about five hundred people; it was comfortably filled, but not crowded, and the listeners were eager and followed each stage of the lecture with unwavering interest. The night found us in the train once more, running southwards to Portland, where we arrived at 7 o'clock the next morning. The Portland Lodge had been inactive, but some of those who were its best members are prepared to step forward for its rebuilding, and Mr. Prime, who joined our little party at Seattle, has agreed to stay here for a short time to help in the re-organisation. With all the new flood of life in the Society, it would be sad to see any old



Branch left stranded on the banks. We had a pleasant afternoon gathering of old members and sympathisers, and at night came the meeting in the Masonic Hall for a lecture on "Reincarnation". It was crowded with a splendid audience of thoughtful people, who caught every point and enjoyed the presentment of the great truth. Then came the train and the journey southwards.

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Through the night of August 26th and the dawning of the 27th we sped southwards, and awoke to find ourselves running through the beautiful ravines of southern Oregon. Through the day we journeyed onwards through ever-changing but ever-beautiful scenery, and evening found us in the lovely Siskiyou Gorge, and presently Mount Shasta glimmered white with everlasting snow beneath the glooming sky. Another night, now through northern California, and as noon approached we reached Port Costa, whither some of the San Francisco friends had come to give us welcome. At Oakland we betook ourselves to the ferry-boat to cross the bay to San Francisco, the queenly city that, three years ago, was rent by earthquake and blasted by fire, and where dynamite was used to save, making a barrier of ruins across the awful torrent of flame which threatened to devour the whole. Marvellous have been the cheerful courage and strength of heart which have rebuilt the city, and though as yet she is not so fair as of yore, and many ruins still bear witness to the terrible days of April 1906, San Francisco has arisen, calm and strong, prosperous once more, and facing the future with front unbowed. Very interesting was it to hear from some of our members details of the great catastrophe, and of their experiences therein; one of our Lodges there lost everything, including its fine library, but is flourishing even more than before. The activity and brightness of the members were good to see in all three Lodges. We had a joint meeting on the evening of the 28th, and many came in from surrounding towns and swelled the happy gathering. On the following morning, the oldest San Francisco Lodge, the Golden Gate, welcomed our party for a brief visit, and we went on to lunch with Mr. and Mrs. Russell in their lovely home; back to the city for the E. S. meetings, and, after a brief rest, out again to the lecture in the large Garrick's Theatre, where an immense and



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ON THE WATCH-TOWER.

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sympathetic audience had gathered. Mr. Russell very kindly provided us with an automobile during our stay, and the way in which that car tore up hills that one would have thought inaccessible was a thing to remember; on one of our journeys, when we were a little late, it whirled down these declivities in the most astonishing way, like the swoop of a bird, and San Francisco will ever stand in my mind as a city in which automobiling has been carried to a point where difficulties have ceased to exist. In one thing San Francisco was disappointing: it was bitterly cold with to believe in their magical power and called it nonsense. But having once been convinced of its existence, I had to come round and believe in it like many others besides myself."

"I suppose you are aware that people ridicule you for your belief in witchcraft?" I once remarked.

"Oh yes; I know. But the opinion of those who judge quite superficially and from mere hearsay cannot alter my views when based on facts."

"Mr. Betten," I continued, "told me laughingly at table the other day that about two months ago he had an encounter with the Kurumbas, but that he is still alive notwithstanding their threats."

"What did he tell you?" Mrs. Morgan asked excitedly, folding her needle-work and putting aside her spectacles.

"He said that being out hunting he wounded an elephant. The animal escaped and fled into the jungle. It was a splendid specimen and he was not willing to let it go. He therefore ordered his eight Badagas to help him to pursue the wounded animal. While doing this they penetrated so deep into the woods that the Badagas were on the verge of retreating lest they should encounter a Kurumba, had they not at that very moment discovered many of the elephant. But the Kurumbas were standing close wished to have a share in the Government of their own country; this was distorted into the statement that there were "too many over-educated men there. These men have learned all sorts of theories and now they think they should have a share in the Government of their country." At another, pressed for my view of woman suffrage, I said that I was not taking any part in politics, but thought that sex should not enter into the question;



that the uneducated should have votes for local affairs only, and those of both sexes who were highly educated in economics and history should vote in national affairs; this is given as: that women should only vote locally and men nationally! Mrs. Tingley having taken the absurd name of "the Purple Mother" I am baptised willy-nilly as "the White Mother" and telegraphed about to England under that ludicrous appellation. And so on and on, in a stream of repellent vulgarity. And one cannot escape from it.

27th we sped southwards, and <sup>\* \*</sup>awoke to find ourselves running through the beautiful ravines of southern Oregon. Through the day we journeyed onwards through ever-changing but ever-beautiful scenery, and evening found us in the lovely Siskiyou Gorge, and presently Mount Shasta glimmered white with everlasting snow beneath the glooming sky. Another night, now through northern California, and as noon approached we reached Port Costa, whither some of the San Francisco friends had come to give us welcome. At Oakland we betook ourselves to the ferry-boat to cross the bay to San Francisco, the queenly city that, three years ago, was rent by earthquake and blasted by fire, and where dynamite was used to save, making a barrier of ruins across the awful torrent of flame which threatened to devour the whole. Marvellous have been the cheerful courage and strength of heart which have rebuilt the city, and though as yet she is not so fair as of yore, and many ruins still bear witness to the terrible days of April 1906, San Francisco has arisen, calm and strong, prosperous once more, and facing the future with front unbowed. Very interesting was it to hear from some of our members details of the great catastrophe, and of their experiences therein; one of our Lodges there lost everything, including its fine library, but is flourishing even more than before. The activity and brightness of the members were good to see in all three Lodges. We had a joint meeting on the evening of the 28th, and many came in from surrounding towns and swelled the happy gathering. On the following morning, the oldest San Francisco Lodge, the Golden Gate, welcomed our party for a brief visit, and we went on to lunch with Mr. and Mrs. Russell in their lovely home; back to the city for the E. S. meetings, and, after a brief rest, out again to the lecture in the large Garrick's Theatre, where an immense and



MYSTERIOUS TRIBES.<sup>1</sup>

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀI. (H. P. B.)

*(Continued from p. 16.)*

“I have lived amongst these people over forty years” Mrs. Morgan repeatedly said to me; “I have observed them carefully for a long while. There was a time when I too refused to believe in their magical power and called it nonsense. But having once been convinced of its existence, I had to come round and believe in it like many others besides myself.”

“I suppose you are aware that people ridicule you for your belief in witchcraft?” I once remarked.

“Oh yes; I know. But the opinion of those who judge quite superficially and from mere hearsay cannot alter my views when based on facts.”

“Mr. Betten,” I continued, “told me laughingly at table the other day that about two months ago he had an encounter with the Kurumbas, but that he is still alive notwithstanding their threats.”

“What did he tell you?” Mrs. Morgan asked excitedly, folding her needle-work and putting aside her spectacles.

“He said that being out hunting he wounded an elephant. The animal escaped and fled into the jungle. It was a splendid specimen and he was not willing to let it go. He therefore ordered his eight Badagas to help him to pursue the wounded animal. While doing this they penetrated so deep into the woods that the Badagas were on the verge of retreating lest they should encounter a Kurumba, had they not at that very moment discovered many ~~very highly educated~~ of the elephant. But the Kurumbas were standing close wished to have a share in the Government of their own country; this was distorted into the statement that there were “too many over-educated men there. These men have learned all sorts of theories and now they think they should have a share in the Government of their country.” At another, pressed for my view of woman suffrage, I said that I was not taking any part in politics, but thought that sex should not enter into the question;



of their maledictions. Then he cut the trunk and one of the feet off the elephant and turned his horse homewards. 'Until now I am still safe and sound,' he laughingly concluded, 'though the Indian officials of my department considered me a dead man when they heard of my adventure with the Kurumbas.'

Mrs. Morgan had listened patiently to the end of my story. Now she simply asked: "Didn't he tell you anything else?"

"No."

Dinner came to an end and the conversation became more general. Then Mrs. Morgan said:

"Now I will tell you the story to the end, and add what Betten has omitted. Also I shall call upon the only witness who, besides Betten, survived the fatal encounter. I suppose Betten did not mention that the moment he attempted to seize the trunk of the elephant, the Kurumbas called out: 'He who touches our elephant will see us near him before his death!' This is the usual formula of their death sentence. If the Badagas had been of this locality, they would not have disregarded that threat of the Kurumbas, but would rather be flogged to death on the spot by Betten than disobey them. But he had brought them from Mysore. Betten had wounded the elephant, but did not feel sufficiently 'like a butcher,' as he himself acknowledged, to cut the animal to pieces. He is not much of a hunter, this London cockney!" Mrs. Morgan added a little contemptuously. "He ordered his Shikāris to do the business and cut off the trunk and one foot of the elephant and carry them home on a pole. There were eight Shikāris altogether. Would you like to know how many of them are still living to-day?"

She clapped her hands to call a servant, whom she ordered to fetch Pūrṇa.

Pūrṇa turned out to be an old emaciated Shikāri. His small black eyes, the whites of which were suffused with yellow as if he had just recovered from a bilious attack, wandered anxiously to and fro between his mistress and me. He was obviously at a loss to know why he had been called into the dining-room.

Mrs. Morgan addressed him in a tone of command. "Tell me, Pūrṇa," she said, "how many of you went hunting the elephant with Sahāb Betten, two months ago?"



"We were eight, Mother Sahāb, besides the lad Dshotti, who was the ninth of us," answered the old hunter in a hoarse voice and coughing heavily.

"And how many of you are alive now?"

"Myself only, Mother Sahāb."

"How so?" I exclaimed, with unfeigned horror, "did all the rest of them die? Even the lad Dshotti?"

"They are all dead," groaned the Shikāri.

"Tell my friend the Mother Sahāb why and how they died," Mrs. Morgan commanded.

"The Mala-Kurumbas killed them. Their abdomens began to swell, and they died one after the other, the last only five weeks ago."

"But how did it happen that Pūrṇa was saved?" I asked Mrs. Morgan.

"I sent him at once to the Ṭoḍas," she answered, "and they treated him. They would not undertake to treat the others; they don't treat drinkers, but send them back without exception. It is for this reason that my own good laborers, about twenty men, had to die," she added somewhat absent-mindedly.

"But this old man, Pūrṇa, has been cured!"

"Well, you see, he doesn't drink, and besides he did not touch the elephant, but only carried a gun. Betten told me, and others confirmed it, that he threatened his Shikāris to leave them to spend the night in the forest in the company of the Kurumbas, if they refused to carry the elephant trophy home. Frightened by this menace they reluctantly obeyed. As Pūrṇa had been for many years in the service of my son in Mysore, he came to me for aid, and I sent him and his comrades to the Ṭoḍas. But these refused to treat any except Purna, who never drinks. The others began to fail in health from that day. They went about like living ghosts, green and emaciated, with swollen abdomens. Ere the month was over they had all died—from fever, said the army-doctor."

"But that poor young boy could not have been a drunkard?" I inquired. "Why didn't the Ṭoḍas save him?"

"We have here children of five years old who drink," Mrs. Morgan said with disgust. "Before we came into these



mountains alcohol was unknown in the Nilgiri. This is one of the benefits of our imported civilisation. Now. . . . .”

“Now?”

“Now, brandy kills as many as the Kurumbas; it is their best ally. Were it not for this curse, the Kurumbas could not injure any one when the Todas are near.”

Here our conversation came to an end. Mrs. Morgan ordered two big oxen to be yoked to an equally big carriage, and asked if I would accompany her to her farm to fetch herbs. I willingly accepted the offer.

On the way she spoke all the time of the Todas and the Kurumbas. Mrs. Morgan possesses a keen gift of observation, as well as an excellent memory. She is a very energetic, active and courageous woman. All these qualities have been requisite in no mean degree for her to fight for forty years in the name of truth and love for humanity against the Anglo-Indian conventional ideas of social decorum. While her husband was still a penniless captain of the East India Company, like all other officials he was forbidden to carry on private speculation. She it was who then resolved to make a fortune for him and her increasing family. For this purpose she bought large plots of open land and forest, which were sold at a nominal rate forty years ago in the Nilgiri, and she began to manage her farm. She ordered seeds and was the first to plant eucalyptus, tea, and coffee-trees on some hundred acres of bare land. She also went in for the raising of cattle and for several years provided all the markets in the Nilgiri with milk, butter and cheese from her two hundred cows. She continued farming even when her husband became a general, despite the objection of the haughty Anglo-Indian society. Once, when the commander-in-chief ventured a remonstrance with regard to this matter, she frankly told him to his face that since her husband was no thief, and did not possess any money of his own, Government had no right to make her eight children beggars by prohibiting her, a non-official person, from looking after their welfare. And there the matter ended. Society had to give in. Owing to her restless activity and to the help of the Indians, who simply worship her, she has earned, as she herself stated, with her own hands within twelve years five lakhs, or about £ 50,000.



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MYSTERIOUS TRIBES.

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Good Mrs. Morgan loves her mountains and is proud of them. She feels herself at one with them. Again, she considers her laborers of the Toda tribe and even the Badagas as part of her family, and cannot forgive Government for not recognising witchcraft and its dire consequences. "Our Government is simply silly," she angrily exclaimed while we were driving along.

"They refuse to appoint a committee to investigate these matters because they won't believe what Indians of all castes do believe. The Indians are much more prone than we imagine to use these horrible means in order to commit crimes with impunity. The fear of sorcery is so great in this country that it often induces people to kill a dozen innocent persons, by another kind of sorcery, for the purpose of saving one individual who had fallen ill and was likely to die owing to the evil eye of a Kurumba. Once while out riding it happened to me that my horse suddenly began to snort and champ his bit, and almost threw me out of the saddle by an unexpected side-leap. Looking for the cause of this all, I saw something very strange in the middle of the road. It was a big flat basket containing the head of a ram, which stared with lifeless eyes at the passers-by; a cocoanut; ten rupees in silver; some rice and a few flowers. This basket stood at the apex of a triangle made of three thin threads. The threads were plugged into the ground in such a manner that every passer-by, from whichever direction he might be coming, would infallibly tumble over them, break them and get himself touched by the 'sūnnium.' This is the name given in our locality to this kind of sorcery, which is in full swing amongst the natives. It is generally used in case of an illness which is taking a fatal turn. Then a sūnnium is put up. He who touches the threads, however lightly, falls ill and the patient recovers. The sūnnium over which I almost tumbled had been erected in the darkness of the night in the middle of the most frequented road—that to the club. My horse saved me, but was lost itself; it died two days later. Must I not then think it absurd if some wiseacre should advise me not to believe in the sūnnium and in sorcery? But what vexes me most is that our medical men attribute deaths caused by witchcraft to some unknown kind of fever. A strange fever indeed, which chooses its victims



so cleverly ! It never attacks people who had nothing to do with the Kurumbas ; it shows only in those who have had a dispute or some unpleasant encounter with them and aroused their wrath. There has never been any kind of fever in the Nīlgiri ; it is the healthiest country in the world. My children have never ailed since their birth. Now, look at Edith and Clara, are they not the very pictures of health ? ”

Indeed, every mother could rejoice if her children were as hale and strong as these two young girls. There having been no room for them in the carriage they had walked the four miles alongside of it and yet were now talking as quietly with us as if they had been sitting in the carriage. Jumping over ditches and rivulets had, after an hour's time only reddened their blooming cheeks a little.

But Mrs. Morgan did not listen to the expression of my sincere admiration for her daughters' health and strength. She continued to pour the vials of her wrath upon the medical men.

Finally she interrupted herself with the words : “ Look, here is one of the most beautiful Mūr̥ti in the settlements of the Tōḍas. It is the abode of their oldest and holiest Kapilalla.”

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### THE WATERS OF LIFE.

There soars a Mountain in the land of dreams,  
Whence one may view all Life's essential Flood,  
As from some woodland cliff Earth's dancing streams  
Are seen to be old Ocean's sylvan brood.

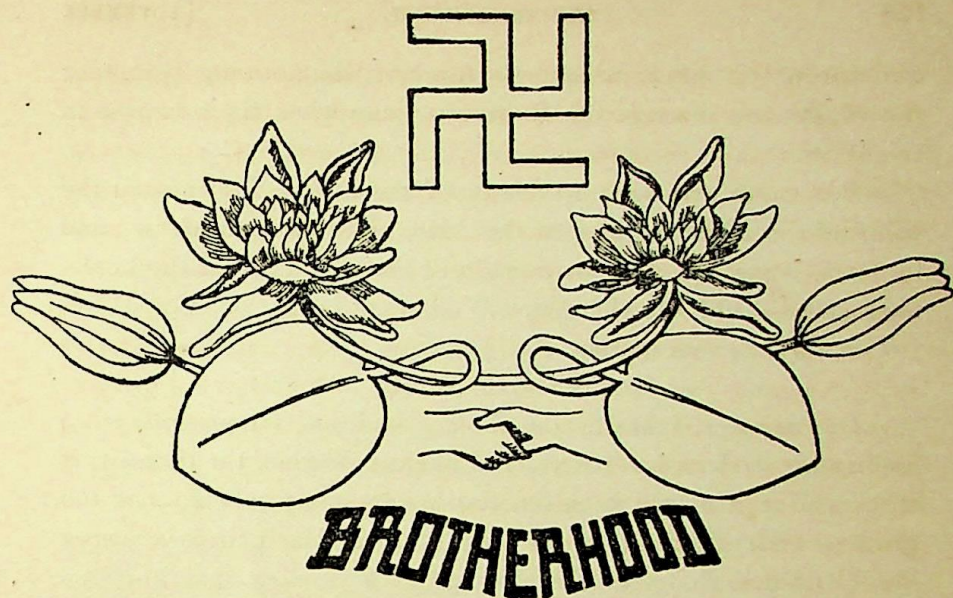
Like streams soft-stealing down long beechen glades  
To ripple clear with fuller waters fraught;  
Slow glide the lives of men through Death's dim shades,  
To joy anew in larger Love and Thought.

Their Fountain-Head, God's self-creative Word,  
Is e'en the Soul, singing its glad “ I am, ”  
Or babbling child-like, or but faintly heard,  
Scarce emanate the Sacrificial Lamb.

The poet sees that many lives must be  
Ere Perfect Man wins Immortality.

A. H. WARD.





## ON THE STONE OF SACRIFICE.

THE POPOL VUH.

**T**HERE is an old book on earth, not the "first" by any means. It saw the light of a printing office somewhere about the first half of the nineteenth century, to us already a past century. But its origin sometimes shines through the modern dates and words, words rather of 'modern' languages of the Indian tribes of Mexico, dates given by a learned modern priest. And through these, between the lines of the translation from the Indian recital, grows upon you the sensation of an extraordinary world, old, old, more ancient than all our antiquity; grows upon you also the realisation that this is transmitted from the days when the Earth's origin was as yet "close by," when the Earth's beginnings could be remembered by some, at least, who were more than men yet lived amidst men. They were not all on the Path of Right; indeed those who went on the Path of Self-Will as against the Path of the Law, were then, as now, "Princes of this world". Such were the mysterious ones called the Princes of Xibalba. The strange city, which certainly existed yet cannot be identified with any discovered ruins, was Xibalba, capital of the realm that is now Mexico.

Thus relates the *Popol Vuh*, the "Book of the Azure Veil"; and another very ancient record comes to our memory—the teaching from the East that the aura of the Earth, the Veil the



Sun throws over her, is blue—a teaching illuminating the older record, the tale born in the forgotten times when the Sun rose in the West.

But there are some witnesses of these times, for among the ruins of the Maya temples, of the Aztec civilisation in Mexico and in Peru, some direct traces remain of the teachings, of the knowledge that could lift the Azure Veil, long before the Veil of Isis fell on Egypt's sanctuaries.

#### THE RED STONE.

On many a teocalli, on those wondrous temple-hills that baffle most modern investigators of ancient Mexico, the disposition of the altar can still be seen, the holiest place where stood the Stone of Sacrifice. It is no longer there, the priceless jasper stone, lifted high up in the blue air of a country that knew no rain most of the year. It was raised on the top of the temple that was a mount, and its stern color was almost as divine in the eyes of men as was the green Chalchivitl, the stone borne only by kings, green like the first Ray of creation on this plane, according to the *Popol Vuh*.

The altar of red jasper stood on the temple's summit—a consummation. From the foot of the teocalli, round and round, a stair wound itself, so that to reach the next storey the pilgrims, or the priests, had to make the whole round. And on to the highest platform only one went, with the procession of priests. He was the chosen Victim of the Gods, the willing victim, a child of the nation itself, or a noble foe, prisoner of war, to whom this death was given as a mark of honor. For the Mayas and the Aztecs and the Toltecs, who still bore the name of their great Atlantean ancestors in Cortez's time—all these were loath to kill a slave<sup>1</sup>; his murder was punished by death. So the prisoner, who had lost his liberty, was offered a higher chance. He could fight, sword in hand, a chosen number of his victors. If he triumphed over all he was free. But if he could not win in that supreme contest, the Red Stone awaited him. And the Red Stone meant the sweet Mexican death of sacrifice, the Path to the Gods.

When the victim, prisoner or volunteer, reached the place of the sacrifice, he lay down on the huge block of jasper, the breast

<sup>1</sup> The second generation, sons of slaves, was free. *Nouvelle Revue*: "Un état socialiste idéal du passé."



raised, the head thrown back so that the heart was the most exposed spot. The Sun, travelling round the temple-ground, touched the Stone with its brightest ray of evening, making it glow in the unearthly red of a higher world, the deep sunlit violet red of some old wines. The hand of the High Priest then came down on the heart of the sacrificed, and earthly consciousness fled. The stroke of the sacrificial knife was not felt in the mighty vibration of New Life.

For he who wielded the 'knife'—and in olden times no blood was spilt by it—was a man chosen to the office of High Priest not by birthright or worldly station, but as the best among his countrymen. For the whole land there were only two such. And their hand could guide the heart beating its last on earth under their grip—it could guide across the Dark Portal. There a more strenuous fight awaited the newcomer than the last battle fought at the foot of the temple-mount.

As he lay, awaiting the sunray of death, the victim saw far down below the whole beauty of Earth in the melancholy light of sunset: the wide gardens, the azure lakes full of flower-crowned boats, the glowing summits of Colima, Popocatepetl, Orizaba—the giants of Mexico. The Peruvian looked up to the lonely summit of Chimborazo, the 'Silver Bell,' and dreamt of the 'Place of Gold,' the Temple of the Sun in Cuzco, with the palace of the Inca, his Master doubly, the 'Teacher of the Universe, the Dweller in Space'. And of the road beyond the clouds, through eternal snow or dreary solitudes of the Cordillera—the road so like unto that other path that led to Xibalba, the first Mexican who offered himself as a victim for his race.

Below, in the deepening shadows of the violet evening-rays, music arose, solemn but soft. The 'Council of Music,' ruler of public life, ordained these chants of Death and triumph for the Soul which awaited above the hour of fight supreme.....

This death on the Red Stone of sacrifice was but a great symbol of a higher, subtler mystery that could—in these times when evolution was in its dawn—only be taught by symbols majestic and terrible at once. In ancient Mexico (probably also in ancient Peru) to become a king, a man had first to become a victor. Strength and courage had to be proven before power and glory were conferred on him. And the



courage to go up the slowly-winding stairs to the place of final surrender of body and soul, the strength to await the hour of the death-stroke, not a muscle moving, in full view of the nation, or of the foes assembled at the foot of the Temple—this was the first step in the Path of many future Masters of men, of Life and Death. It was an easy step, though, in the extasy of the surrender to the respected hand of the High Priest, that lay on the beating heart of the victim, in the melting splendor of the evening, with the solemn choirs of voices and chords below. The Spirit rose on the vibrations of song like the condor falling into sleep over the summits of the Andes, with wings wide, out-stretched into the night—and thus with its wings it protected the beloved Race. Yet he knew—for Those who taught then, living amidst all, knew the Beginnings—that one day he would return and go through the great struggle on another plane. He knew that as the Earth had to risk the failure of a whole evolution in order to evolve a humanity<sup>1</sup>, as the mother risks her bodily life to give life to her child, the soul has to risk its individual existence to evolve will, that is at once strength and courage and freedom. But to conquer will he had to surrender it.

The youth, noble and pure, who gave himself up willingly to die on the Red Stone, was sure that all the weight, all the radiance of the earthly happiness and power he was giving up with physical life liberated from his personal self, would weigh and shine forth on the scale of his race's karma. The prisoner, noble and brave, who had failed to win freedom in fighting, was given the chance of gaining liberation in sacrificing personal pride to the will of the Gods, in sacrificing independence to make the world's individuality grow. This was the higher ordeal, the trial more bitter.

But this was the Symbol of greater things.

To the pupil on the Path, conscious or unconscious of treading it, as he grows, there comes a moment when there is no 'giving up,' no 'sacrifice' for him in its earthly sense. The renunciation of earth's praises is but the 'throwing away of pebbles to receive diamonds.' Even more. The act of giving anything of himself, his life, aye, his soul, is a favor *he* receives, is a *reward*, is Bliss.

<sup>1</sup> The Beginnings, the attempt of the Earth to create are very alike in *Popol Vuh* and the 'Stanzas of Dzyān.'



And the Flower of Extasy, born in olden times on the Red Stone, expands into full bloom on the Path of Discipleship.

This is the First Degree in learning the Greater Life.

But the pupil, life by life, grows to be a Power. There comes a moment when he realises that his will has become strong enough to influence events, not only men—when this power of will, all at once, is in his hand like a pointed arrow that can hit the aim, but can take life also.

There faces him another Dweller on the Threshold, the guardian of the Dark Portal where is foreshadowed the 'Temptation to become a God,' to be an independent Power in the divine freedom of Will, not for evil ends, but to aid the good, the best in evolution; but to be free in action, risking any karma, unfettered by limitations. There, hardly, the Dark Path lies, downwards, downwards, into the abyss of non-existence.

In this Portal, narrow as the razor's edge, the battle can be fought that wins sometimes freedom—very seldom. For one has to conquer all the mighty foes at once, such foes as can face us on that plane. But one can lift one's hands and let one's will rise to the Feet of one's Lord like a spark growing in brightness as it nears Him. When this ray touches the pupil's heart then "Earth's shadows fly." There is sunset below, but dawn in the Higher World.

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This came on the morn after looking at the new monument in S. Petersburg in memory of the victims of Tsushima. On a high column an eagle sits; its wing is broken, the left wing. But the right wing rises straight up to heaven and on it leans a Cross—the Cross of Constantine, on which the legend ran: "Through this thou shalt conquer."

Ancient Rome was great so long as there were men willing to face the abyss like Curtius, women strong enough to watch a whole life at the nation's hearth in Vesta's temple. Thus "every man and nation" will stand on the Path of true greatness so long as its sons are willing to die to earth and to self, its daughters glad to guard its own Holy Fire through all trials, so that there should rise a new star in the Heaven eternal where there is no East and no West.

NINA DE GERNET.



# THE MYSTICAL IDEA IN THE WORK OF RICHARD WAGNER<sup>1</sup>.

(Concluded from p. 24.)

## II.

### THE PERIOD OF PESSIMISM.

IT was said that, somewhere in the remotest parts of the East, on a mountain far from the haunts of men, there stood the glorious Temple of Monsalvat. A band of virgin knights guard the Holy Grail, the sacred goblet in which, long ago, Joseph of Arimathæa received the blood of Christ; in which too, Jesus consecrated the bread and wine before his death. This vessel, like the symbolical goblet of wisdom in Druidical and Welsh tradition, contains liquor which confers divine science and super-human powers on those who drink thereof. In order that the Holy Grail may preserve its powers, however, the Dove of the Holy Ghost must alight upon it every year and instil into it anew the might of heavenly radiance as it hovers above the goblet. This symbol is an evident transformation of the sacrament of the Eucharist, which forms the very core of Christian worship. But let us see how the sacrament of the Grail differs from the Roman, the canonical sacrament, for this distinction constitutes the radical difference between truth according to esoteric teaching, and truth according to the Church; between the religion of the Initiates and that of the people. Only after many a trial and prodigious efforts do the knights of Monsalvat find the mountain and enter the sanctuary. Besides, the marvellous virtues of the Grail (read: Secret Science) endure only on condition that the heavenly dove (the symbol of inspiration) descends upon the goblet every year, to bestow on it renewed life. In the sacrament bestowed by the Church, salvation is an external thing: the result of a material fact. To obtain it, blind dogmatic faith and absolute submission to the Church are sufficient. For the knights of Monsalvat, on the other hand, salvation is the fruit of conquest. Grace is the response to effort alone. Faith becomes knowledge, a direct vision of truth. This truth, too, is no dogma imposed from without, it is an Initiation—an individual, inner revelation. But so striking, so

<sup>1</sup> Authorised translation by Frederic Rothwell from the *Revue des Deux Mondes*, 15th October, 1908. The quotations from *The Rhinegold*, *The Valkyrie* and *Parsifal* are taken by permission from the translations in the scores published by Messrs. B. Schott and Sons.



mighty is this truth of the soul, that it unites with an indissoluble bond those who have once perceived it, consecrating them as brothers and combatants in the same cause.

Up to the present, literary historians have seen in the Holy Grail nothing but the play of the imagination or a glorification of the Catholic doctrine. We may see how far its profound meaning throws light on its historical significance, increasing its importance. The legend of the Holy Grail signifies nothing less than a return to that magnificent, that fecund idea of Initiation, which implies continuous revelation in humanity by the Elect. This idea, which formed the basis of the ancient Mysteries, was continued in the early Christian communities, right on to the end of the third century. It entirely disappeared from the Church, and was even ridiculed and repressed, persecuted in every way, beginning with S. Augustine. Why was this? Because S. Augustine substituted for personal revelation and Initiation, the blind faith and absolute authority of the Church.

The return of the esoteric idea into the Western world: such is the signification of the legend of the Holy Grail. The creators of the symbol were certainly acquainted with its meaning, sending it out into the world to propagate this idea. Those who gave it shelter and developed it, the French Troubadours and the German Minnesinger, men like Chrestien de Troye and Wolfram von Eschenbach, had, it may be, only a vague consciousness of it. It has however the magical virtue of those symbols which are well calculated to influence souls by the generating power of imagination, without any expression being given to the idea which they enfold.

The legend of Lohengrin, related as it is to that of the Holy Grail, dates back to the fourteenth century. It appears at the time when the spirit of individualism is arising in the West, with the movement in favor of free towns. Here is to be found a new translation of the esoteric idea by means of poetry, a translation or interpretation which is already more human and more allied to general understanding on its sentimental and pathetic side. The story goes that in a land bordering upon the northern seas, a King's daughter had been unjustly accused of a crime, and had, on this account, to be dispossessed of her kingdom. An unknown knight arrives in a barque, drawn by a swan. He comes forward



as defender of the accused lady, and proves her innocence by defeating her accuser in single combat; then he marries the princess he has delivered from her enemy and governs her kingdom. The stranger, however, has imposed one condition on this marriage: that his wife shall never ask for his origin or his name. She promises; but shortly afterwards, impelled by an invincible curiosity, she violates her promise and her husband's command. Thereupon the unknown savior bids his wife farewell, and departs as he had come. He embarks again on the small skiff, which is drawn away by a swan, and disappears for ever on the waves of the ocean. The chroniclers of the fourteenth century declare that this knight was an envoy of the Holy Grail.

The elaboration of this legend by Wagner in his *Lohengrin* is marvellously intuitive, for it may be looked upon as a faithful representation of the Initiate's mission in the world. The sanctuary appears only in the distance, but it is present in the person of the swan-knight. The sublime truth of which the Temple has the keeping is here revealed by the greatness of its envoy, the mystery that surrounds it, and its power over the human soul.

The lofty nature of Lohengrin is manifest as soon as he arrives in the midst of the warlike assembly, presided over by the King, in which is to take place the combat that shall decide the fate of Elsa. It betrays itself in his "farewell to the beloved swan" which has brought him there. Through this melody there passes a breath of heavenly felicity, already veiled with the sadness of earth, the atmosphere of those sublime realms from which he has come down to fulfil his message. The lofty rank of the Initiate is shown even better in the proud command he addresses to his *protégée*: "Never question me, nor attempt to discover either the country from which I have come, my name, or my race!" But when Elsa flings herself at his feet in a transport of faith and love, what an outburst of joy, what passionate tenderness is shown in the cry of Lohengrin: "Elsa, I love thee!" Then again, when Lohengrin reappears on the same spot to answer his wife's fatal question, when he reveals his origin and speaks of his father and the mysteries of the Grail, the Hero-Initiate unveils himself completely. A celestial light shines in his words and the dazzling splendor of the temple of Monsalvat bursts around him in orches-



tral glory. One has the feeling of a crushing revelation. This light, which stretches all around the knight of the Grail in widening circles, and issues from his speech, manifests him as a being apart from the King, from Elsa, and all the armed men around. It isolates, at the same time that it raises him above them. Compelled by his wife's question, he has soon said more than is necessary. One feels that it will not be possible for him to stay longer in this world. The charm is gone; the power which was to act beneath the veil of mystery is broken. He must now return to the company of his peers in the silence of Monsalvat.

Whilst the resolute firmness of Lohengrin in this drama represents the action of the Initiate in the world, Elsa, the wavering, loving wife, admirably typifies the human soul in its aspiration after truth. Inquisitive and dreamy of nature, a true daughter of Eve, Psyche's charming sister, she has had the power to feel the coming of her deliverer and to attract him to her. In dream, she has already seen her knight; but when he comes, she is not strong enough to keep him by her side. Her faith is intermittent, wavering between extasy and fear. Beneath the treacherous insinuations of Ortrud, the demon of hatred and envy, she has allowed suspicion to creep into her heart. In few strokes, though with a sure touch, the poet shows us how the poison of doubt and curiosity glides pollutingly into her purest sentiments. She would like to know the hero's name, in order to have an advantage over the rest. Feeble as she is, she imagines that the past life of her hero might bring misfortune upon her. In superb dignity, Lohengrin replies: "From the beginning I believed in thine innocence; thou too didst recognise me at the first glance . . . . . My deeds have proved to thee my nobility; without further proof, it were thy duty to believe in me!" Terror now blinds her; she will know all, so the fatal question is asked. Doubt has proved to be stronger than love. The divine faith which united the beloved wife to her deliverer, is no more. Between them yawns the abyss . . . . . he must take his departure . . . . . and Elsa will die of grief. All the same, it will be seen that the knight of the Holy Grail has not visited the world of forms to no purpose. The memory of him will leave behind a trail of light.



What is it that the swan represents in this drama? From the esoteric standpoint, everything therein has a definite meaning. According to the legend, so intelligently worked out by the poet, Ortrud, the sorceress, has changed Elsa's brother into a swan, in order to be free to accuse the princess of the murder of her brother. Now this is the very swan which brings Lohengrin from Monsalvat to save Elsa. At the end of the drama, Lohengrin restores him to his original form: he will be Prince of Brabant. All this seems to be the strange imagination of a fairy tale. Like many wonderful stories, however, there is a deep meaning behind this symbol. The swan, which, by reason of its dazzling whiteness and graceful, undulating form, seems like some visible melody, was the symbol of inspiration to the worshippers of Apollo. When on the point of death, it was said, he sings; for at that supreme moment his higher nature is being liberated. In the tradition of the Rosicrucians of the Middle Ages, as also in certain of the ancient Mysteries, the swan represented a degree of Initiation, the passage from the lower soul to the higher. The swan therefore, which brings Lohengrin across the mouths of the Scheldt to the shores of Brabant, represents the trusty and grateful disciple, bringing the master to those who need him. Thus everything unites to make of *Lohengrin* an esoteric drama, as luminous as it is profound.

### *The Nibelungen Ring.*

In 1853, Wagner read a recently published book on philosophy which a friend of his, the German poet Herwegh, had handed to him. The title of the work was a very abstract and forbidding one, *The World as Will and as Representation*. The name of the philosopher was Schopenhauer. Wagner was dazed with wonder; from the very first, the philosopher of Frankfort had completely won him over. This influence lasted to the end of his life.

The novelty of Schopenhauer's philosophy to the men of the time, and its perfectly legitimate success, come from the fact that it was a transition between those systems of philosophy which base knowledge on pure reasoning (such as Hegel, Kant and the materialists Büchner and Moleschott) and a philosophy based on the direct intuition of things. "In reality, all truth and all wisdom dwell in contemplation," says Schopenhauer. This contemplation



of the universe, aided by intuition, enables the human mind to fathom the archetypes of all beings concealed behind their imperfect material copies. Hence the superiority of great art which sees the soul of things as well as their totality, over any special science which sees nothing more than their general appearance and detail. Here is the profound, the fruitful side of Schopenhauer. He shows himself superficial and barren in his definition of "the thing in itself," or of "the will to live," conceived as a principle of the universe. His error consists in seeing in blind instinct the origin of the great Whole, whereas it is only one of the lower manifestations of the nature of man. His narrowness is shown in refusing to the universe the principle of wisdom inherent in the soul and in the Spirit, which are the shapers of all worlds, both great and small. Hence the primordial and the final pessimism of this philosopher. The world, in Schopenhauer's view, is bad to begin with, and it can end in nothing but evil and suffering. Only through pity and art is it at all tolerable. The only way to make it perfect would be to do away with it, and thus arrive at final unconsciousness. Such is the gloomy conclusion drawn from fair premisses; this philosophy resembles a marble porch opening on to a dark, bottomless abyss. In a word, Schopenhauer is a Platonist in æsthetics, a Buddhist in morals, and almost a materialist in metaphysics.

It is not difficult to see what it was that charmed Wagner in this system. In it he found arguments for his æsthetics and confirmation of his inner experiences. The sovereignty of intuition over the other faculties corresponded with his own perceptions. The superiority of art over science and religion flattered his pride. Finally, the brilliant definition of music as unconscious metaphysics, a concentrated expression of the soul of the world, completely won him over. He also adopted the philosopher's pessimism, traces of which are manifest in his great work of this period, though we shall see how superior it is to the philosophy of Schopenhauer, both in the ideas it contains and in the spirit emanating therefrom.

I now come to *The Nibelungen Ring*, the central, colossal edifice of Wagner's work, with a view to extract from it its esoteric quintessence. The four dramas of the Tetralogy, *The*



*Rhinegold*, *The Valkyrie*, *Siegfried*, and *The Twilight of the Gods*, which form an indissoluble whole, in reality offer us the spectacle of a cosmogony. We pass from the world of Gods and demi-Gods to that of heroes and men. On the way, we enter the laboratory of the Cosmos, for we see man's birth in divine thought, we follow his tragic destiny, and with his end or downfall, we catch a faint glimpse of that of the Gods. Consequently, we are spectators of the creation and the end of a world. I wish to bring out here only the main ideas of this gigantic work, as personified in Erda, Wotan and Brünnhilde.

In *The Rhinegold*, where we find rising one above the other the hierarchy of forces in action throughout the universe, spirits of the wave and the air, of fire and earth, we see evil enter the world through the gold forged by the power of hatred. The Gods themselves are parties thereto, for they need gold wherewith to pay for the work of the giants who have built Walhalla. Suddenly an unknown Goddess, beautiful and solemn-looking, appears at the mouth of a cavern, and addressing Wotan, the master of the gods, says in solemn accents :

"All that e'er was know I ; how all things are, how all things will be, see I too : the endless world's all-wise one, Erda, warneth thee now.

"Hear me ! all that e'er was, endeth ! a darksome day dawns for your Godhood : be counselled, give up the Ring !"

A transcendently esoteric idea : Erda represents the soul of the world, manifested by the soul of earth. She calls herself "the eternal Woman, the source of Wisdom, the seeing Dreamer." In her dwell the archetypes, the models of all beings, from which the Gods work in the everlasting elaboration of the worlds. This idea of a universal soul, containing the beginnings of everything, anterior to all the individual Gods, who work in one determinate sphere, is certainly one of the profoundest conceptions of esoteric teaching. Marvellously has Wagner anticipated and formulated this idea. - It is by Erda that Wotan is to beget Brünnhilde, the wise, heroic woman, as though the poet had wished to tell us that the human soul is the quintessential filtration of the universal soul and its conscious *résumé*.



The struggle between Wotan and his daughter, between the creative God and the conscious soul, forms the basis of *The Valkyrie*. Here Wagner, in strange fashion, has sifted and examined one of the great secrets of Āryan mythologies. In all these mythologies, we meet with the struggle between the creative God and the lower spirits, which are generally the spirits of Lucifer or of fire, whenever reference is made to man about whom they are quarrelling. In Hindū mythology, we have the struggle between Indra and the Asuras. Among the Persians, the struggle was between Ahuramazda and Ahriman; among the Greeks, between Jupiter and the Titans. In the Jewish-Christian tradition, it is scarcely hinted at; none the less does it appear in the struggle between Jehovah and Lucifer. It is always the creative God who wishes to keep the creature beneath his yoke, whilst his minister, the rebel angel, the demon, wishes to set him free, to give him divine power along with knowledge and liberty, and through these the power to create in turn, to become God himself in his fashion—an immortal soul sharing in divinity.

The originality of Wagner, in taking up this theme with all the augmented resources of his synthetic art, lies in the fact that he carried over the initial conflict into the very consciousness of the creative God, showing us the consequences of this inner struggle in the destiny of his offspring which is rebelling against him. Wotan, whose dream it is to see a free hero, has become united to a mortal woman. Twins are the result of this clandestine union. Separated in childhood by barbarian hordes, they meet later on in life, and love each other with ardent passion. The man, a desperate wanderer, finds the victorious sword which the God has concealed for him in the trunk of a tree, and sets his loved one free from the sway of a hated master. It is Wotan's desire to protect his son to the very end, but Fricka, his wife, the Scandinavian Juno, has no difficulty in proving to him that this pretended hero is not free, that he is only a docile instrument acting according to the promptings of his father. Will Wotan obey his impulsive sympathy, his burning desire for the new and unknown, or will he conform with the law he has himself set up? He adopts the latter course. Brünnhilde, however, his fearless companion in battle, the partner of his most secret plans, Brünnhilde, the conscious soul of



mighty love, cannot make up her mind to act with him. After an ineffectual attempt to bestow victory on Siegmund, whose sword Wotan breaks with his spear, she rides off with the wife of the dead hero and conceals her in an impenetrable forest. She knows that the hapless woman is pregnant, and that there, in the solitude of the wood, she will bring into the world the noblest and proudest of heroes, Siegfried, the free man.

Then there takes place the combat between the angry God and his daughter, who has taken refuge with her terrified sisters on the summit of a mountain situated in the centre of a wood of fir-trees. Mad with fury, Wotan, riding on the wings of the storm, overtakes Brünnhilde on the rock of the Valkyries, and scornfully leaves her half-dead at his feet, declaring that he will send her to sleep on the spot, and she shall be the prey of the first comer.

"I sentence thee not; thou thyself thy sentence hast shaped. My will alone awoke thee to life, yet against my will hast thou worked; thine 'twas alone to fulfil my commands, yet against me hast thou commanded; wish-maid thou wert to me, against me thy wish hast been turned; shield-maid thou wert to me, against me thy shield was up-raised; lot-chooser thou wert to me, against me the lot hast thou chosen; hero-stirrer thou wert to me, against me thou stirrest up heroes. . . . . What now thou art, say thou to thyself!"

Brünnhilde's reply reveals the nobility of her soul:

"By thy command only I fought. So didst thou decree as lord of the lots! As Fricka ensnared thy will to her service, when thou wert forced to befriend her, foe wert thou to thyself. No wisdom have I, yet know I this one thing, that the Walsung thou lovedst. I knew all the strife forcing thy will that drove that love from remembrance. The other only couldst thou discern which, so sad to sight, preyed on thy heart—that Siegmund might not be shielded. As for thee I held but the one in my eyes, when untrammelled wert thou by two-fold desire, blindly thy back on him turning! She who in the field wards thy back from the foe, she saw now only what thou saw'st not: Siegmund I beheld. Death-doom I brought to him there; I looked in his eyes and heard his lament; I discerned the hero's bitter distress; loudly resounded the plaint of the bold one: unbounded love's most hopeless saddest despair, heart's most dauntless disdain! My ears have heard, my eyes have seen what, deep in my bosom, with awe and trembling filled all my heart. Dazed and shrinking stood I in shame. How I might serve him must I bethink me: triumph or death to share with Siegmund: that seemed only the lot I could choose! He who this love into my heart had breathed, whose will had placed the Walsung at my side, true only to him, thy word did I defy."

Wotan: "Now thy lightsome heart henceforth shall lead thee: from me hast thou turned away. . . . . In slumber fast shalt thou be locked: whoso the helpless one finds and wakes shall win thee for wife!"



Brünnhilde: "If fetters of sleep fast shall bind me, for basest craven an easy booty; this one thing must thou grant me, in deepest anguish I pray: O shelter me sleeping with scaring horrors, that but the first most fearless of heroes e'er may find me here on the fell! . . . . . This one thing must thou grant me! O crush thou thy child who clasps thy knee; tread down thy dear one, destroy the maid, let thy spear put out the light of her life: but cast not, in thy wrath, on her this most hateful shame! By thy command enkindle a fire; with flaming guardians girdle the fell, to lick with tongue, to bite with tooth the craven who rashly dareth to draw near the threatening rock!"

Wotan recognises his daughter in this cry of the Valkyrie. He is beaten; the loving virgin has won the victory over the stern unbending God, the power of Love has triumphed over rigid law. Absolutely bent on inevitable separation, though troubled in his inmost being, the God of Walhalla opens his arms to Brünnhilde. She sinks into them, and he presses her to his breast for the last time. After a long grief-stricken look into those eyes he will never see more, he seals them with his lips and the maiden is plunged into a magnetic sleep, profound as death. Lulled to sleep by the kiss of a God, she will awake only at the kiss of a hero. Then she will be no more a Goddess, but a mortal. This moment, when divine and human mingle in one powerful, chaste embrace, is perhaps the most sublime in this magnificent drama of the Tetralogy. The enveloping magic of the accompanying symphony gives us an expression of its frenzy. The witching sleep-motive comes sweeping over the vivid crackling fire, quelling it beneath the caress of its imperious, gentle rhythm. Finally bursts forth an heroic fanfare, and like a giant there rises on the sea of ethereal fiery sparks the triumphal motive of the future hero who is to rouse the Valkyrie from her sleep.

Such a scene, to the accompaniment of such music, needs no commentary. At this point, however, the important thing is to specify the esoteric meaning of the old Scandinavian legend, whose scope has been so widely extended by Wagner's thrilling vision. What is this fire, with which Wotan encircles the warrior maiden, as with a bulwark in her defence? It has several meanings. The fire personified in the drama by the God Loge, represents the fire principle, one of the essential elements of creation, subtle, ethereal fire of which the physical is only the outcome on the material plane. This fire, which surrounds Brünnhilde, the virgin Goddess become woman, or, to speak more clearly, the soul, incarnated in the physical body,



here becomes the human aura, the radiance of the astral body, perceived by seers, with all its changing colorings, which correspond with the play of passions and sentiments. This aura acts magnetically even on those who do not see it. It is the principle of involuntary antipathies and sympathies. It is not difficult then to imagine that, in the case of a nature as strong as that of Brünnhilde, the aura will afford the sensation of a devouring fire, and that none but a man devoid of fear will dare to brave it in the might of his desire. Such, for the Occultist, are the psychic and cosmogonic correspondences of myth and true poetry with science.

This final scene from *The Valkyrie* makes one think of the incarnation of a soul, beheld from some supraterrrestrial sphere and guided by a powerful Spirit. It produces a magical effect of order, a superhuman emotion, which the impressionable spectator often translates in some such terms as : "I felt myself carried away into another world." I have endeavored to show the why and wherefore of this unique impression in the modern theatre. From this profoundly esoteric tableau we will pass to the final scene of *The Twilight of the Gods*, which concludes the Tetralogy and shows us the death of the heroine. Here Schopenhauer has left the impress of his seal. Perhaps it is the only place in the whole of Wagner's work in which the poet has really given way to the philosopher. Brünnhilde, after being betrayed by Siegfried, has had him slain at the hands of Hagen, and now she flings a lighted torch against the hero's funeral pile, on to which she is about to throw herself. Then, in solemn accents, she proclaims the burning of the palace of the Gods. With her, they too will come to an end. The conscious woman, however, who now through her grief has seen the base and foundation of things, declares aloud her testament before all.

Brünnhilde: The race of the Gods has passed away like a breath. I leave the world without a guide, but I bequeath to men the pure arcana of my sacred science. Neither land nor gold, house nor court, lordly pomp nor the deceptive bonds of human compacts, nor the harsh laws of hypocritical customs afford happiness. In pain and joy there is no bliss apart from Love !<sup>1</sup>

<sup>1</sup> In this extract, the influence of Schopenhauer is all the more evident, seeing that in the first version of the work, *The Death of Siegfried*, published in Vol. II of the *Complete Works*, Brünnhilde speaks quite differently. She states that after being consumed by fire along with Siegfried, she will present him to Wotan, and thus, the purified hero and heroine will deliver the God from the curse which has been hanging over him as well as over themselves. This conclusion is dated at a period when Wagner had not yet made the acquaintance of Schopenhauer.



This is a striking, a dramatic end; still, it offers future humanity no other prospect than anarchy. What then? In the magnificent epitome of his four music-dramas, the poet has shadowed forth the whole planetary evolution. With Titanic might, he has brought man and the human soul out of a world of splendor and truth. He has culled them from the very thought of the creative God, from the dream of the world-soul, shaped and formed them in the stream of elements to bring them to the heights of dignified self-consciousness; is all this to no other purpose than to reduce them to dust? We are told that all the Gods are dead, that all limits are abolished, unavailing are all the laws and vain all compacts and oaths; is there left to survive in this chaos of destruction nothing but love, without either guide, sun or God? The Scandinavian myth, too, spoke of a Twilight of the Gods, but there they are brought back to birth and transformed into a new Walhalla, with another earth and a new heaven. Enough if we express the conclusion of the Wagnerian cosmogony and state that Wagner did not write it in his higher consciousness as a poet-seer, but rather in his lower consciousness as a despairing thinker who is undergoing the influence of Schopenhauer. For after all, this is the final expression of this philosophy of pessimism. According to it, the world and mankind are only one perpetual, fatal abortion, and the only hope is to die in beauty and have no further being.

Could the author of *Lohengrin*, the creator of this large-hearted Brünnhilde, be satisfied with this? In *Parsifal*, we shall see him leap from this pit of darkness and ascend to the topmost peaks.

### III. THE CHRISTIAN PERIOD.

#### *Parsifal.*

After his establishment at Bayreuth and the inauguration of his theatre up to the time of his death, *i.e.*, from 1876 to 1883, Wagner was swayed more than ever by a spirit of philosophic unrest. From pagan pessimism he comes back to the consoling hopes of Christianity. The religious question and the future of humanity are the problems which now harass and torment him.<sup>1</sup>

<sup>1</sup> See *Art and Religion, Heroism and Christianity*, etc., in Vol. X of the *Complete Works*.



But Schopenhauer, the austere, keen-eyed, sour-visaged philosopher is always there, whispering in his ear such terrible maxims as the following: "Man is a wild beast." "Hope is the heart's madness." "Instead of identifying nature with God as the pantheists do, it would be better to identify it with the devil." Against such distressing dogmas, Wagner's inmost nature protests. He taxes his ingenuity in refuting them and racks his brain to find satisfactory arguments. Finally, he adopts the following: "The negation of the will to live takes for granted the highest degree of energy," and "he who knows his evil is master of his deliverance." Poor consolation indeed, for in order to be cured of an evil, it is not sufficient to know it, you must also find out the remedy. Wagner now confesses that art alone is not sufficient for the regeneration of mankind. It could only work, he says, on the basis of a true religion. Not only can he not see this religion in our corrupt worship, he even scarcely dares hope that the future will see it either. The fact is that, in order to believe in the regeneration of humanity, he would have to reconstruct that divine world he had shattered to the ground in the *Twilight of the Gods*. Still, that of which the thinker is incapable, the poet-musician will attempt in *Parsifal*, and this will be the last victory, though a brilliant one, of the intuitive seer over the powerless reasoner.

Then what is *Parsifal*? It is a return to the legend of the Grail, and, along that line, to the idea of Initiation. Instead, however, of showing us the temple from a distance, in perspective, he is about to enter the very heart of the sanctuary. For *Parsifal* offers us the very drama of Initiation in three acts; 1st act: The Preparation; 2nd act: The Test; 3rd act: Illumination and Mastership.

The child has been brought up in a desert, in the recesses of a forest. His mother Herzeleide, or Heart-Sorrow (the German translation of the significant name of *Douloureuse* which she bears in French fiction), worships him and keeps jealous guard over him. Her son grows up in solitude, amidst the birds and beasts of the forest; he knows nothing of men or the outside world. By these means, she hopes to prevent him from going forth, like his father Gamuret, to meet death in daring combat.



But no one can escape his destiny; everything you do to avoid it, only flings you back upon it the more violently. Nothing can prevent the youth from obeying the necessity for action stirring within him. One day he meets a body of knights in glittering armor; he wishes to follow and become like one of them. Carried away by the desire for glory, he leaves his weeping mother, taking with him no other weapons than his bow and arrows. Parsifal is "the blameless fool," but this appellation which the temple oracle gives to its future King does not proclaim Parsifal's whole nature. Along with innocence and courage, he possesses also the gift of pity or sympathy, and this to such a degree that he is able to revive within himself the sufferings of others and discover their cause. This faculty consequently implies comprehension in germ. Far beyond the physical senses, far above reason, it ascends to the spiritual springs of the soul. Thus it becomes the germ of intuition and clairvoyance, and, as a result, the essential means of Initiation into truths that transcend the senses.

Wagner demonstrates this admirably in the way in which he presents to us his hero. When Parsifal, still ignorant of everything, arrives in the domain of the Grail, in his innocence he kills a swan with an arrow from his bow. Gurnemanz, guardian of the temple, shows him the dying bird with its snow-white plumage all stained with blood and its drooping eyes from which the light had fled. Stirred with emotion, Parsifal turns away his head, breaks his bow in two and flings it from him with a feeling of horror. It is his first revelation, the first thrill in his youthful soul, of that universal soul which binds together all beings. Gurnemanz leads him away into the temple, where he is present at the ceremony of the Holy Grail. The astonished novice hears the sound of the low-tolling bells, he sees the knights, all clad in white, assemble beneath the dome, he beholds the blood of the Christ flashing in the crystal goblet, and flooding with its beams the doughty knights there assembled. Parsifal understands nothing, he appears to be in a dream. But when Amfortas, the King who is unworthy of his office because he is impure, utters his despairing wail, the newcomer suddenly raises his hand to his heart which thrills beneath the emotion of an unknown suffering. When the ceremony is at an end, the kind-hearted guardian asks the intruder if he understands



what he has seen. Parsifal shakes his head, and the disappointed Gurnemanz drives him petulantly out of the temple. The marvellous sight, however, which has become stamped in the young man's soul and the thrill he felt throughout his whole being, in presence of the pain and suffering of Amfortas, are to be the beginning of his Initiation.

The second act, that of the Test, takes place in the castle of Klingsor, which is contrasted with the fortress of the Holy Grail, as being a den of black magic, of voluptuousness and perdition. It brings us into the presence of the evil-minded sorceress and the seductive Kundry. This Kundry is one of the most life-like and original of Wagner's creations, one of those which best reveal how great is the power of his esoteric divination. She is possessed of two personalities, two opposites, alternating souls which cause her to lead in turn two existences absolutely antagonistic to each other. At times, when controlled by the evil magician who artfully lays hands on her and forces her to serve his base designs, she passionately yields to her instincts of voluptuousness and seduction. Then in her pride, her caressing, irresistible charm, she entices the youthful knights of the Grail into her net. It is she who has seduced Amfortas and thus enabled Klingsor to rob him of the sacred spear. She too it is who has been charged to tempt Parsifal, Klingsor's most formidable enemy because he is innocent and pure. All the same, Kundry is neither a venal courtesan nor a common passionate woman. In all her successive loves, she ever aspires after deliverance, feeling instinctively that she would find her salvation only by the help of him who could resist her. In vain does she seek, all men are weak and cowardly before her charms. In her a feeling of scorn accompanies her pleasure in conquest. When she sees them helpless and spent at her feet, an outburst of mad laughter comes over her. Then, keen-tipped as arrows, follow remorse and repentance. She changes her costume, she changes her mood and even her very life and goes out to serve the Knights of the Grail, wearing a rough gipsy dress, taking to them balm and herbs. In this way she obeys a secret urge to atone for the evil she has done. This lasts for a time, then her other nature, the wild desire, the need of forgetting everything in sensation, regains possession of her. In vain is her struggle, leth-



argic sleep overpowers her. The evil magician takes advantage of this to regain his hold over her. When she awakes, she is in his power, ready to begin once more her former life with a fresh adventure.

This conception, in itself alone, would be remarkable as a working-out of the sub-consciousness and the double personality, recently investigated by experimental psychology though insufficiently elucidated, seeing that psychology is ignorant of their causes. Now, these causes are precisely what Wagner sets forth. He takes for granted that this double nature comes from the previous existences of Kundry, and says so distinctly. In the first act, Gurnemanz throws out the suggestion to the young knights who are jesting with the gipsy on her fiendish appearance, that: "Sin may she rue and live anew, to cleanse her guilt that lies unshriven, of former life not yet forgiven." In the second act, in order to awake her, Klingsor summons her by giving her the names she bore in other existences: "Hell's Rose-blossom! Witch primeval! Herodias!" Finally Kundry herself calls to memory an all-important incident in one of her former lives and this impressive moment is the axis of the whole of her evolution. When she wishes to pursue Parsifal in the garden of the Flower-Maidens, after trying all her charms and spells, she finally lays bare before him her grief-stricken heart:

Kundry: "Oh! Knowest thou the curse that holds me sleeping, waking; in death and living; pain and laughter; to new affliction steeled anew, endless is my torment here. I saw Him—Him—then laughed I. . . . . On me fell His look. I seek Him now from world to world, yet once more to behold Him. In darkest hour wene I that He now is near; His eye on me doth rest!"

Now the One she saw was the Christ. This the music proclaims with poignant force, as we listen to the tender, sorrow-laden theme, which signifies throughout the whole drama the suffering of the man-God. Could one possibly be clearer? Through the utmost limits of feeling and consciousness Wagner here returns to the idea of reincarnation, which for two thousand years had disappeared from the religion and philosophy of the West and is now returning from every quarter, and with such power. Yes, the explanation of Kundry's character is to be found in her former lives, in her double karma, to use the Samskr̥t expression, in the violent ebb and flow of evil and good, struggling within her for mastery.



How comes it that Parsifal finds strength to resist the tempter, though the charm of the woman and of her voluptuousness has sent a thrill through his entire being? Is it in accordance with a rule of abstract morality? Or in obedience to a dogma? No, it is because, on receiving Kundry's kiss, there came to him, along with the revelation of voluptuousness, that of the suffering endured by Amfortas, whom a like kiss has rendered faithless to his mission, and has handed over, defenceless, to the attack of Klingsor, who wounds him with his own lance. Parsifal now feels the wound of the suffering King burning in his own breast; he will know neither peace nor rest until he has healed him. He has risen superior to temptation because sympathy for human suffering has been stronger than the lust of the flesh. By means of this self-conquest, this conquered power, "the blameless fool" will have power to save both Amfortas, the fallen King, and Kundry, the passionate woman, who will in the end assuage her eternal desire in infinite love, when the time comes for her to give up the ghost at the feet of her crowned victor in the temple of the Grail.

In the last act of *Parsifal*, that of the revelation, rightly so called, I will take up only the two most characteristic scenes, inasmuch as they express two essential thoughts of esoteric Christianity: the one known by the name of the Good Friday spell, and the final scene of the illumination of the temple by the mystic Dove.

When Parsifal, now conscious of himself and transformed by prolonged test, finds Kundry repentant near the sacred spring, after he has baptised her with pure water and Gurnemanz has crowned him King of the Grail, anointing him with the perfumed oil of this new Magdalen, prostrate at the feet of her deliverer, there streams from the orchestra a melody of surpassing sweetness. The flowers of the meadow exhale a fragrant odor beneath the dew; radiant with a new grace, they seem to be looking at the wonderful group. The old guardian of the Grail exclaims: "It is the sinner's tear repentant that now with holy dew doth field and mead bestrew: so grace and beauty lendeth. Now all creation doth rejoice herein the Savior's love to trace . . . . On cross uplifted Him no more it seeth; it therefore looketh up to man redeemed; who thus set free from evil doing fleeth, by Love's



great sacrifice made pure and whole." Throughout this scene, and in this melody especially, is present an inexpressible sentiment of the resurrection of the soul by divine love, as well as of the regenerating influence which man, in possession of all his powers, exercises not only over his fellow-men but even over all beings. It is worthy of note that this scene, both words and music, was composed before the rest of the drama: a spontaneous, unpremeditated inspiration which came to the poet-musician one glorious Good Friday morning at Zurich. This idea of a resurrection of the soul in this present life, and of a transformation of the whole of nature by universal Love, is the great glad tidings brought into the world by Christianity and added on to previous revelations.

The white Dove which descends from the dome of the temple, at the end of the mystery, and hovers above the goblet of the new King of the Grail, in which glows the blood of the Christ, is the recognised symbol of the Holy Ghost, the Sophia of old, or inspiration from above. As it floods the sanctuary with its marvellous light, it resumes the real meaning given to it by the primitive founders of the legend of the Holy Grail. It means that this inspiration and wisdom can act upon humanity in a fruitful and effective manner, only by means of an organic group of conscious Initiates, who constitute the spiritual temple. An invisible choir chants the words: "Redeemed our Redeemer!" This means that the spirit of the Christ is not always to be found where his official representatives are.

To sum up my conclusions in a few words, I would say: Wagner offers the rare example of an artist whose resistless and unrepressed inspiration always proves stronger than the preconceived ideas of his age, even stronger than his own doubts. In this way, he has enabled the light to pierce the strong bulwark of contemporary materialism and to stream upon the vast realms of the soul and the Spirit. Here too, he has anticipated Christian esoterism, which, joining with the Promethean idea of Greece and the ancient wisdom of India, proclaims the dawn of a new era on the human race.

EDOUARD SCHURÉ.



## THE VOICE OF THE VOICELESS.

I am the voice of the voiceless ;  
Through me, the dumb shall speak ;  
Till the deaf world's ear be made to hear  
The cry of the wordless weak.  
From street, from cage, and from kennel,  
From jungle and stall, the wail  
Of my tortured kin proclaims the sin  
Of the mighty against the frail.

I am a ray from the Centre ;  
And I will feed God's spark,  
Till a great light glows in the night and shows  
The dark deeds done in the dark.  
And full on the thoughtless sleeper,  
Shall flash its glaring flame,  
Till he wakens to see what crimes may be  
Cloaked under an honored name.

The same Force formed the sparrow  
That fashioned man, the king ;  
The God of the Whole gave a spark of soul  
To furred and to feathered thing.  
And I am my brother's keeper,  
And I will fight his fight,  
And speak the word for beast and bird,  
Till the world shall set things right.

Let no voice cavil at Science—  
The strong torch-bearer of God ;  
For brave are his deeds, though dying creeds  
Must fall where his feet have trod ;  
But he who would trample kindness  
And mercy into the dust—  
He has missed the trail, and his quest will fail ;  
He is not the guide to trust.

For love is the true religion,  
And love is the law sublime ;  
And all that is wrought, where love is not,  
Will die at the touch of time.



And Science, the great Revealer,  
 Must flame his torch at the Source ;  
 And keep it bright with that holy light  
 Or his feet shall fail on the course.

Oh, never a brute in the forest,  
 And never a snake in the fen,  
 Or ravening bird, starvation-stirred,  
 Has hunted his prey like men.  
 For hunger, and fear, and passion  
 Alone drive beasts to slay,  
 But wonderful man, the crown of the Plan,  
 Tortures, and kills, *for play*.

He goes well fed from his table ;  
 He kisses his child and wife ;  
 Then he haunts a wood, till he orphans a brood,  
 Or robs a deer of its life.  
 He aims at a speck in the azure ;  
 Winged love, that has flown at a call ;  
 It reels down to die, and he lets it lie ;  
 His pleasure was seeing it fall.

And one there was, weary of laurels,  
 Of burdens and troubles of state ;  
 So the jungle he sought, with the beautiful thought  
 Of shooting a she-lion's mate.  
 And one came down from the pulpit,  
 In the pride of a duty done,  
 And his cloth sufficed as his emblem of Christ,  
 While murder smoked out of his gun.

One strays from the haunts of fashion  
 With an indolent, unused brain ;  
 But his sluggish heart feels a sudden start  
 In the purpose of giving pain.  
 And the fluttering flock of pigeons,  
 As they rise on eager wings,  
 From prison to death, bring a catch in his breath,  
 Oh, the rapture of killing things !



Now, this is the race as we find it,  
 Where love, in the creed, spells hate ;  
 And where bird and beast meet a foe in the priest  
 And in rulers of fashion and state.  
 But up to the Kingdom of Thinkers  
 Has risen the cry of our kin ;  
 And the weapons of thought are burnished and brought  
 To clash with the bludgeons of sin.

Far Christ, of a million churches,  
 Come near to the earth again ;  
 Be more than a Name ; be a living Flame ;  
 " Make Good " in the Hearts of Men.  
 Shine full on the path of Science,  
 And show it the heights above,  
 Where vast truths lie for the searching eye  
 That shall follow the Torch of Love.

ELLA WHEELER WILCOX.

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God gave you life : God therefore gave you the law. God is the sole lawgiver to the human race. His law is the sole law you are bound to obey. Human laws are only good and valid in so far as they conform to, explain, and apply the law of God. They are evil whensoever they contrast with or oppose it, and it is then not only your right but your duty to disobey and abolish them.

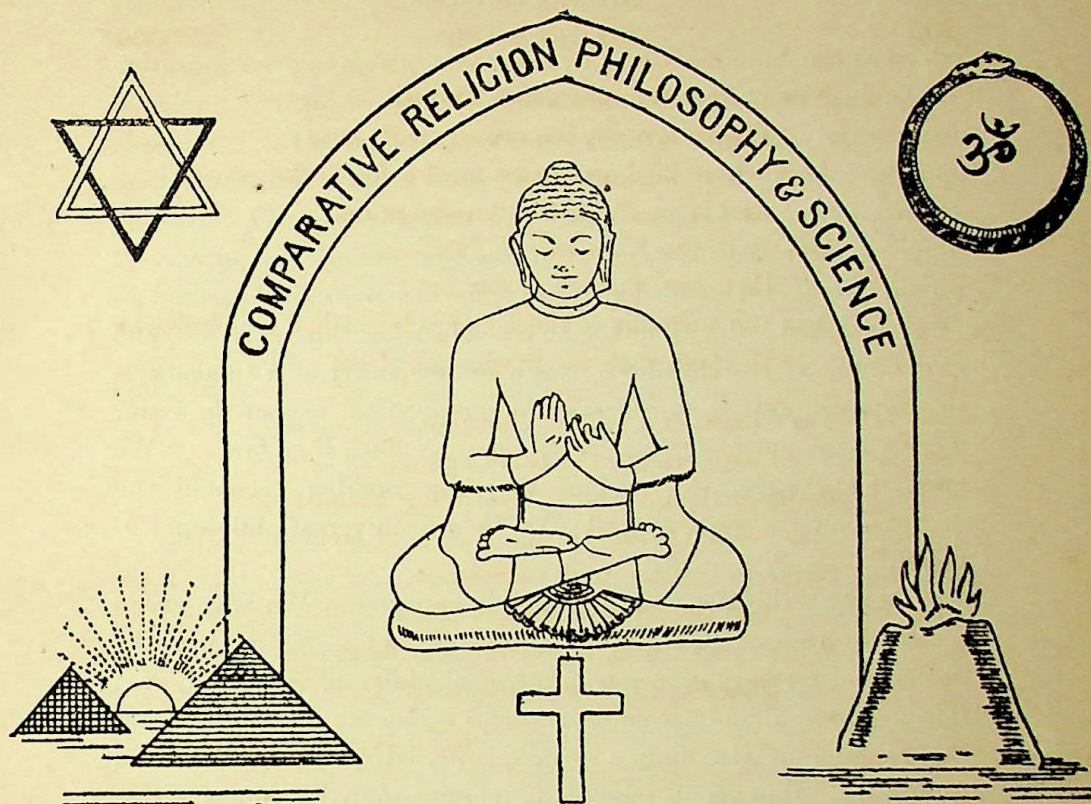
MAZZINI.

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We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek—not greater wealth, but simpler pleasure ; not higher fortune, but deeper felicity ; making the first of possessions, self-possession ; and honoring themselves in the harmless pride and calm pursuits of peace.

RUSKIN,





### PYTHAGORAS AND THE INDIANS.<sup>1</sup>

**I**N the last number of the *Journal of the Royal Asiatic Society* of Great Britain and Ireland there is a highly suggestive paper, by Mr. A. Berriedale Keith, on "Pythagoras and the Doctrine of Transmigration." It is a complete refutation of Leopold von Schroeder's study (in German) on "Pythagoras and the Indians," not only as far as reincarnation is concerned (as it might appear from the title) but, indeed, of any item adduced for a connexion between Pythagoras and the Indians. Any such connexion is denied by Mr. Keith on the strength of arguments which are, on the whole, well worth considering, though the principal one appears to us to be erroneous.

It has been known for some time that the Orphic societies go back into the seventh century B. C. and that they believed in some sort of reincarnation. From this Mr. Keith argues that the thesis of the Indian origin of the Greek doctrine of reincarnation "cannot even chronologically be upheld with any plausibility," the

<sup>1</sup> See our October issue, p. 148 fl.



less so as the Indian and the Pythagorean beliefs in transmigration "have their roots in a completely different set of ideals," the latter being purely ethical, whereas the highest goal of the Upaniṣads (enlightenment) has nothing to do with ethics. For the Indian doctrine of reincarnation appears first in *Bṛhadāraṇyaka Upaniṣad*, which is later than *Ṣaṭpatha Brāhmaṇa*, one of the authors of which, Çvetaketu, is called an *avara* or modern writer in Āpastamba's *Dharma-Sūtra*, which cannot be placed earlier than B. C. 300, and Çvetaketu, as is well-known, was a contemporary of Yājñavalkya, the reputed author of the doctrine in question, so that the latter "cannot go much further back than B.C. 600, if so far." "We must not exaggerate the fact that the Buddha accepted the doctrine into a view that it was then a universal philosophical belief."

Against this the following may be objected. We have every reason to believe that at the time when Buddhism appeared the doctrine of reincarnation *was* a universal philosophical belief, nay, that it was so already some decenniums *before* the Buddha, because the religion of the Jainas, which is based on it, is older than Buddhism. How is it possible to imagine that the simple beginnings of the doctrine in *Bṛhadāraṇyaka* and *Chāndogya Upaniṣads* developed within but sixty or seventy years into such elaborated systems of the Samsāra as that of Makkhali Gosāla, a contemporary and adversary of the Buddha, not to speak of the latter himself or of the Jains? Or, leaving reincarnation aside, how are we to account for the fact that instead of the one Brahṁā of the older Upaniṣads we have in the Buddha's doctrine a heaven (plane) of Mahābrahmās; that instead of the naïve, tentative descriptions of the origin of the world we have a fixed theory accepted, not founded, by the Buddha, of the periodical creation and dissolution of innumerable solar systems? Such changes require very much more time than Mr. Keith would make us believe<sup>1</sup>, and they certainly take us back to a sufficiently early date to make an Indian origin of even the Orphic belief chronologically possible. Nor is it necessary or even likely that Pythāgoras derived his knowledge from the Orphic

<sup>1</sup> Especially if we consider that (judging from Professor Jacobi's calculation just now shown correct; see his article in the same number of the *Journal*) Indian culture took more than a millenium to develop from the *Rgveda* to the Upaniṣads.



societies ("a genius's version of a popular belief"). The Orphic doctrine was not 'popular' (at least not at that early time) but secret, nor was it so universally spread that Pythagoras must needs have come into contact with it.

According to tradition as well as to the direct testimony of Herakleitos, the knowledge on which Pythagoras based his system had been acquired by him not at home but through extensive travelling in foreign countries. We must also protest against the use Mr. Keith makes of Āpastamba's *Dharma-Sūtra*. It is unscientific to found a chronological hypothesis on the occurrence of a name which may have very well belonged to *several* individuals. Again it is a rash conclusion to say that the Pythagorean view, because it "knows no *brahman* utterly and wholly cut off from the ordinary world," cannot go back to India. For we know that the *advaita* feature of Vedānta remained in the back-ground, confined to a very small circle if not altogether forgotten for a long time, up to Sankarācārya's great reformation. At all times the bulk of the Indian people, though perfectly familiar with the doctrine of reincarnation, knew nothing of the neuter Brahman and final absorption into it. There is absolutely nothing telling for an Orphic origin of the belief of Pythagoras in reincarnation except the geographical possibility. But since the Greeks themselves, earlier and later ones, have attributed his doctrine as a whole to foreign influence, and since to them a prominent feature (if not the most prominent feature) of the same was this very doctrine of reincarnation, it is still wisest to assume that Pythagoras learnt it from the Indians, either directly (through a journey to the Brahmans recorded by Alexander Polyhistor) or indirectly. In the latter case there is a possibility overlooked by Mr. Keith. It is, indeed, not likely that Pythagoras met Indians in Asia Minor, but he may have met some in Syria or Egypt. For the occurrence of Tamil words in the Old Testament (in connexion with the voyages to Ophir)<sup>1</sup> and the recent discovery, in ancient Memphis, of the remains of an Indian quarter leave us unable to doubt any longer that Indians actually visited the Mediterranean even before the time of Pythagoras. As to the

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<sup>1</sup> Discovered, I believe, by the late Dr. G. Oppert.



Egyptians themselves, it is now pretty certain that they cannot have been the instructors of Pythagoras in this subject.<sup>1</sup> "No reference to metempsychosis has yet been found in Egyptian texts," says Mr. Griffith, the Reader in Egyptology in Oxford, and from Professor Wiedemann we learn that the Egyptian notion of metempsychosis was simply this, that he who spends a happy life in the fields of Aalū could, if this celestial life should pall, return to wander on earth, visiting the places he had loved in life, and that he could change himself into a heron, a swallow, a snake, a crocodile, a god—could indeed take any form he pleased. This seems to have induced Herodotos—who, on the one hand, was inclined to attribute anything wonderful to the Egyptians, and, on the other hand, looked (like Herakleitos at Pythagoras) at the doctrines of Pythagoras and Empedokles as stolen wisdom—erroneously to ascribe to the Egyptians Empedokles' grand theory of the Samsāra which had in reality quite a different source—whether Indian or not, we will not here decide.

DR. F. OTTO SCHRÄDER.

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Who prays for wisdom, ere his prayer is done  
 He hath its answer; and his wish is won;  
 For naught in wisdom can much higher rise  
 Than the ambition to be truly wise.

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<sup>1</sup> See page 579 fl. of the last number of the *J. R. A. S.*



## THE TETRAKTYS.

*(Concluded from p. 72).*

USING a slightly different terminology, the manifested trinity may be described as Consciousness, the Object of Consciousness, and the Vehicle of Consciousness. The underlying unity then becomes that Abstract Consciousness which, in the Absolute, is the same as Unconsciousness.

In this case the Vehicle of Consciousness occupies the place of the relation; and there are two aspects of every relation. It separates and yet at the same time brings together the two terms between which it stands; which is precisely the work performed by body or vehicle. It separates Consciousness within from the Object of Consciousness without, and at the same time links the two together. This is Shakti, energy, the goddess, the vehicle of the God, through whom He obtains a body for purposes of manifestation on a lower plane. Here come in the various myths of the father who is born as his own son, and of the son who is symbolically spoken of as having wedded his mother and become his own father.

Because Shakti or energy is the relation, it has two aspects, repulsion and attraction. Repulsion begins the work of creation by scattering and vivifying atoms out of the relative unity of Mūlaprakṛti; attraction builds together the atoms into vehicles; and finally Self descends into the vehicles so formed. Simply stated, however, body or vehicle is nothing but the relation between consciousness and its object. It is the "ring pass not" of consciousness.

In absolute unity Self and Not-Self are the same; consciousness and unconsciousness cannot be distinguished here; neither can being and non-being. These are only separate during manifestation, when consciousness is enclosed in its vehicle; and the creative fiat that brings a universe into being may be said to consist in the establishment of relation, while the abolition of relation brings about universal pralaya.

If a Self be imagined to come into manifestation by means of its vehicle, the relation, the rest of the universe will constitute its Not-Self. Unity will have disappeared; duality will have



supervened ; and one aspect of that duality, the Self, will see the other aspect, the Not-Self, but will not see unity. This is what Subba Rao means when he writes that the Logos does not see Parabrahman, it only sees Mūlaprakṛti as a veil hiding Parabrahman. In unity there is neither seer nor seen ; these imply duality and manifestation. Unity can neither see nor be seen.

Another inevitable deduction is that the Logos (Self, Spirit) and Mūlaprakṛti (Not-self, Matter) are equally real ; that they must come into manifestation together and pass from manifestation together. The three aspects of manifestation appear and disappear together. By taking duality as relation this is still more evident ; for when relation is established both its terms are established simultaneously ; the one without the other is unthinkable.

The only test of reality is its lasting nature. The unreal disappears sooner or later under our scrutiny ; only that which lasts is real. The two aspects of duality, Self or Spirit and not-self or matter, are therefore both unreal from this the highest point of view ; or if it is preferred to regard them as relatively real, the one is relatively as real as the other.

The nature of absolute unity and the process by which duality comes into existence are, as has been shown, both beyond the reach of human understanding. When duality is once manifested, however, each aspect of that duality is itself relatively a unity. For instance, if this duality is symbolised by the circle with the diameter across it, each semi-circle is a unit in itself as semi-circle, although the two together constitute duality from the point of view of the complete circle. The Logos, or the first Self, is thus a relative unity, and Mūlaprakṛti, or the first Not-Self, is also a relative unity.

We have here what may seem at first sight the strange conclusion that relative or manifested unity involves duality ; but this is strictly logical and inevitable, and it is in accordance with the teachings of the *Secret Doctrine*. The term manifestation implies limit, and because absolute unity has no limit it is unmanifested. That which is here called absolute unity is what is referred to in the Proem to the *Secret Doctrine* as "An Omnipresent, Eternal, Boundless, and Immutable Principle" ; and also as "Absoluteness : the Parabrahman of the Vedāntins or the One



Reality." Elsewhere a different nomenclature is sometimes adopted. For instance, in the Stanzas of Dzyān there occurs the expression —“ All is One Number, issued from No-Number.” Here No-Number means what I have called absolute unity, and the One Number refers to the manifested universe which, although a unity when taken alone, really involves duality by contrast with the idea of that which is unmanifested. That this is the case can be seen by the commentary ; and in a footnote to the Proem we read (page 43, Third Edition) :

“ The ‘ First ’ presupposes necessarily something which is the ‘ first brought forth,’ ‘ the first in time, space, and rank ’—and therefore finite and conditioned. The ‘ First ’ cannot be Absolute, for it is a manifestation.”

Hegel proved that absolute Being and absolute Non-Being are the same. When we apply the term No-Number to Parabrahman we are speaking of it in terms of Non-Being ; but when we call it absolute unity, we are speaking of it in terms of Being ; and, applied to the absolute, the two are the same. It is only in their application to the relative and conditioned that the two exclude each other.

Manifestation entails duality and limitation. Looking within upon one face of this duality we call it the Logos, the First Cause, the One Number, the root of Self. The other face of the duality is, however, always implied, even when not distinctly stated ; in fact, strictly speaking, the whole Tetraktys is implied, as has been shown.

The Logos then proceeds to create in his turn. The incomprehensible process that resulted in manifestation, or duality, becomes less incomprehensible when we are dealing with one face only of that duality. This face or aspect becomes further conditioned and limited by the action and reaction that go on between it and Mūlaprakṛti by means of Fohat. The Logos then manifests a second complete Tetraktys, thus :

(a) The consciousness of the Logos is turned upon Mūlaprakṛti. This is what is called the Third Logos. The result is the evolution of matter and the First Life Wave. Fohat is used here mainly in its aspect of repulsion.



(b) The consciousness of the Logos is turned upon Fohat considered mainly as attraction, without losing touch with the previous phase. This is what is called the Second Logos. The result is the evolution of various intelligent forces, the "Sons of Fohat," and the Second Life Wave.

(c) The consciousness of the Logos is turned upon Self, without losing touch with the previous two phases. This is what is called the First Logos. The result is the evolution of Selves, Egos, and the Third Life Wave.

These will be the differentiated three of this particular Tetraktys, and they will be unified by (*d*), the Logos alone, regarded as one aspect of the primordial Tetraktys before this action and reaction began.

These three aspects of the Logos are only three aspects of One Logos. They are, therefore, not to be understood as being separated either in space or time; and one of the three cannot act without involving the other two. For instance, in the evolution of atoms under the First Life Wave, the influence of what is called the Third Logos is predominant, and this is the action of the Logos upon Mūlaprakṛti. This only takes place through the medium of Fohat, and the influence of Fohat is seen in the rhythmic vibration or *ṭaṭṭva*, rhythm being characteristic of the Second Logos. The influence of the First Logos upon the atoms is seen in the unity and definiteness, or what may be called the individuality of each atom.

Similarly the influence of each of the three Logoi is seen in the Second Life Wave, but that of the Second Logos is predominant; and the influence of all three is present in the Third Life Wave, but that of the First Logos is predominant.

Looking at the same problem from another point of view, it may be said that what has just been called the influence of the First Logos upon the atoms is really the beginning of the Third Life Wave; and the influence of Fohat upon the atoms is really the beginning of the Second Life Wave. So that all three Life Waves are simultaneous and are everywhere interwoven in space and time, and the result of their interweaving is the Web that is spun by Father-Mother.



Again, as has just been stated, the influence of the First Logos is seen in the definiteness or individuality of each atom. From the spiritual point of view this is perhaps the evolutionary cause of what are called the "spirits of atoms" (*S. D.* i, 241).

If we turn our attention to the human Ego there will be seen a similar procession from unity through duality to a Tetraktys.

The unity here is the fundamental consciousness, the "substance of mind" in which all changes of consciousness take place. Hume pointed out that this is unknown to us. States of consciousness we know, our thinkings, feelings, and willings; but the underlying unity in which they inhere is as unknown to us as the underlying unity of cosmos itself. Mysticism adds that these two unities, that of cosmos and that of man, are fundamentally the same; and a study of numbers points to the same conclusion; for whatever may be the number that signifies human embodied consciousness, however much differentiated and complicated it may be as the result of its descent through many planes, nevertheless it has its own unity, and this can have no other source than absolute unity. Herbert Spencer also proved that our idea of the undifferentiated substance of our own consciousness is also our idea of absolute consciousness, and that of all our ideas this "has the highest validity of any." (*First Principles* § 26).

The duality in human consciousness is, in origin, simply a change in consciousness; and because we are dealing with a separated unit of consciousness, an Ego, such changes may be of two kinds. First, an impact from the environment impinges upon the vehicle in which consciousness is functioning and causes a change in consciousness, which travels centripetally, from without inwards. This is the basis of feeling. Secondly, volitional activity arises in consciousness, which travels centrifugally, from within outwards, and ends by effecting a change in the environment. This is the basis of that which is known under such different names as will, volition, conation, activity, etc.

Between these two lies that which brings them into relation with each other and co-ordinates them; which is the basis of thought.

The circle with the diameter drawn through it will serve again as a symbol here. The circle, when taken alone, symbolises



the unity of the individual consciousness. When the diameter is drawn, one half of the circle will stand for the centripetal change and the other half for the centrifugal change; while the diameter itself will symbolise the relation between them.

Here also, as in the cosmos, duality may be symbolised as consisting either of the two contrasted changes with the relation ignored, or as the relation alone with the changes ignored; each method of so symbolising it being incomplete, because the changes imply the relation and the relation implies the changes. In either case duality gives a definite manifested state of consciousness as contrasted with unchanging unity, which is synonymous with unconsciousness.

The triplicity of consciousness consists of all three fully extended: the centripetal change, which is feeling; the central relation, or thought; and the centrifugal change, or volition.

When these three are taken with the underlying unity in which they occur and of which they are a manifestation, we have the complete Tetraktys in human consciousness.

To sum up the signification of the first four members as they have been developed here, it may be said that:

The monad signifies the unmanifested, the unlimited, the absolute, unchanging, unconscious.

The duad signifies manifestation, polarity, relation. It has no real existence of its own; what reality it seems to possess belongs, on the one hand, to the monad and, on the other hand, to the triad. It stands, therefore, for illusion, *māyā*.

The triad signifies the three aspects of manifestation, whether applied to the universe or to any entity existing therein. It is the first manifested unit, whether it be thought of in terms of matter or of spirit, in the universe or in man.

The tetrad, taken as Tetraktys, stands for the whole, complete; including the unmanifested and the manifested, the hidden and the revealed, the unconscious and the conscious. It is the "formless square," and also the tetrahedron, the first of the regular or platonic solids.

When the tetrad is taken not as the Tetraktys or three-in-one but in full as a four-in-one, it has quite a different meaning and application.

H. S. GREEN.



## NUTRITION AND EVOLUTION.

FROM time to time there appear books which, when reading them, we classify at once as something out of the common, in which we find a peculiar and distinct individuality arresting our attention and evoking our interest. These books belong to various categories, and some may even belong to more than one category at the same time. Sometimes the leading characteristic is the brilliancy with which a new and comprehensive theory is propounded with the aid of a wealth of illustration and exemplification. Sometimes it is found in the manner in which the author handles an old and well-worn theme, putting it forth in an entirely new light or raising it to a higher level of thought than was done before. Again another category is formed by those books which for the first time present more abstruse and complex scientific or philosophic matters in a lucid, transparent, startlingly natural aspect, popularising in an expert manner to the ordinary cultured reader what before was food for the specialist only. And again another class is formed by those works in which a fresh and strong intellect bursts forth in a dazzling play of paradoxes and challenges, verbal jugglings and valuations, straight speaking and ruthless criticisms, upsetting much that was taken for granted before or that was believed by force of mere custom—holding forth in jesting earnest and earnest jest—and withal renewing, invigorating, stimulating the mind, sometimes in sheer bewilderment but sometimes also with a positive gain in clarity of conceptions.

We all know of such books, we all have a small list of them, either in the domain of philosophy, of science or of practical life. The class is as old as literature itself, and it would be easy to quote many familiar titles belonging to each category and each theme. This however we will not do, preferring to limit ourselves to the one book of that class which we propose to deal with here in detail, and whose title is the title of the present article<sup>1</sup>. What Carlyle has done for clothes—but then only from a literary-philosophical standpoint—that its author, Mr. Reinheimer, has done for food—but from the scientific-philosophical standpoint.

The author deals with that seemingly simple, yet universal element nutrition, so important to all of us, since all of us must eat

<sup>1</sup> *Nutrition and Evolution*. By Hermann Reinheimer, London. John M. Watkins, 21, Cecil Court, Charing Cross Road, W. C. Cloth, 284 pages. Six shillings net.



and without food we must die. But he does it from a wide standpoint, leaving narrow considerations and unessential side-issues entirely aside. He deals with nutrition, with food, with eating under its cosmic aspect, taking here cosmic to mean pertaining to all the realms of nature manifesting on this our globe: in the world of mere atoms (the abstractly material world), the world of molecules (the chemical world), the worlds of crystals, of plants, of man, of society itself. This task our author executes in a brilliant way, and as a result his book is to be regarded as a treatise on the science, philosophy and metaphysics of feeding, which in its comprehensiveness, wideness of view and depth of insight constitutes a first rate contribution to our knowledge of the subject. In thus unifying the problem, showing many and various manifestations to be one in essence, we are enabled to understand one of the ruling laws of all life in a single conception. By supplying the metaphysics of that law on a solid basis of fact, the exposition enables us to discern its deeper meanings for us as human beings in the innermost depths of its untold protean shapings.

Of course, all of us have dabbled from time to time in the various sciences with which 'eating,' the process of assimilation of outer matter to the internal matter of the structure, is related. All of us have at least some smattering of knowledge concerning leading conceptions of physiology and crystallography, chemistry and sociology, biology and ethics—but how disjointed are these our fragments of knowledge. This work traces with a firm hand the outline of one single immense system of operating forces, all of which are mere forms of one operation, namely, feeding. And so it reduces a chaos of conceptions to an orderly cosmos.

In drawing the attention of the numerous readers of this magazine to this book I do so from what may be called the standpoint of the 'ordinary cultured but not specially expert person,' as I myself have not the special knowledge of an expert in the matter. But it is likely that what strikes me as valuable and interesting will do the same for many others, and so it seemed worth while to give a detailed account of this remarkable work.

Before following in detail the main argument of the book let me state briefly the plan on which it is built. It may be said in passing that it is an example of careful and excellent book-



making as such. After a short general introduction, which is much to the point, the work is divided into six chapters. Each of these is headed by a few appropriate terse quotations from philosophers or scientists. Then follows the enumeration of the paragraphs in the chapter, summed up in short titles of only a few words each. The paragraphs themselves are of varying length, seldom longer than one or two pages, sometimes of only a dozen lines or so. The chapter is followed in each case by a terse summary, restating in short, clear-cut and very carefully worded definitions or propositions the main theses propounded in the body of the text.

In the work, we find here and there quotations (mostly in the opening pages of the book), sometimes given in their original forms, in French, German, Latin, and sometimes translated. In this connexion the remark may be made that in a second edition—which we certainly expect and hope for—it would be an improvement to give all quotations consistently in English only. Other improvements would be, first to add an extensive general glossary of the many less generally known scientific terms used in the book. It would be a pity indeed were the use of these terms and of some untranslated quotations to throw a deceptive mask of apparent difficulty over the exceedingly lucid exposition, and keep back from perusing it many ‘simple souls’ who would be perfectly able to understand and enjoy it. Further, the various sentences constituting the ‘summaries’ might be marked with the paragraphs to which they belong, a full index of subject-matter might be added, as well as one indicating the quotations, and, lastly, the table of contents might with advantage repeat, under the name of each chapter, the list of paragraphs (as given at the head of each chapter). For the presentment of these in tabular form would facilitate reference and enable a view of the whole book to be had at a glance. With these additions the work would become indeed quite a perfect example of good book-making. On the advisability of printing quotations in small type we will not insist.

Turning now to the contents, we notice first of all the promising statement with which the author opens his Introduction.

For years I have striven to arrive at a satisfactory elucidation of the fundamental laws governing nutrition. The more thorough-going



my investigations, the more evident it became that the underlying factors are identical with those governing other cardinal problems of life. Nutrition, in the last analysis, plays as vital a component rôle in racial position and progress, and is as inseparably connected with justice as morals and religion. Indeed, my results show that in its silent effects nutrition is one of the most formidable factors in the shaping of individual and racial destinies. Hardly anybody, of course, seriously denies that there is a certain connexion between nutrition on the one hand and religion and evolution on the other hand; the views on the subject, however, are for the greater part of a very indefinite or at best empirical nature, scientific formulation being sadly lacking. In spite of centuries of experiment and research, the relevant principles have not been grasped, nor has an adequate standard been deduced, to distinguish undesirable effects of nutrition from genuinely progressive ones. I have set myself the task, to adduce positive evidence in support of the laws of nutrition as here formulated, to show that every deviation means a corresponding disharmony, and moreover to supply a crucial and practical test to my teachings in the shape of a sufficiently universal Biological Analysis. A simultaneous study of Organic Architecture has convinced me that it is connected with nutrition every whit as intimately as nutrition is with general conduct. Indeed, it was only due to a combined study of physiological, psychological, and architectural laws that I was at last able to supply the elements of an efficient diagnosis of organic development—a diagnosis at once scientifically, ethically, and æsthetically unimpeachable, as well as universal enough to embrace even the principles of constant and definite proportions ruling inorganic unions.

After having thus shortly stated his case, outlined his programme and method and announced his results in these and a few more paragraphs he begins his discussion, in Chapter I, on "The Evolution of Matter". Quoting Dr. Gustave le Bon at length and Sir Oliver Lodge a little, supplying at the same time his own considerations, he comes to the conclusion that matter is not dead, but possessed of tremendous energies, and is subject to dissociation with which electric phenomena are associated. Further he contends that the principle of evolution extends to simple bodies, and lastly that there exists a primordial sentience and a psychological significance of matter.

This short introductory chapter, of which we can only quote little for want of space, leads directly up to Chapter II, entitled "Factors of Biological Analysis", in which we find a wealth of the most interesting considerations, theories and data. We shall content ourselves, however, by transcribing only a few of the sentences in which the author sums up this chapter in the 'Summary.' It may be noted in passing how these summaries remind us of the old Indian sūtras in which, as here, a world of



meaning was compressed into a logically concatenated series of laconic phrases, all pregnant with significance.

Anyhow, the interested reader should not omit to compare the full argumentation and demonstration of these pithy sayings in the text of the book itself, here as well as in the case of later quotations. The summary reads:

Processes of transformation and disease enter into the life-history of the atom<sup>1</sup>. The stability of equilibria depends on the *legitimacy* of associative factors.

Cohesion, affinity, osmotic attraction and repulsion, show striking architectural aspects.

Laws of crystallisation and of constant and definite proportions are but early expressions of sentient geometry.

A mineral being is characterised by its crystalline form in the same way as the living is characterised by its anatomical form, and it passes through a progressive evolution before reaching its definite shape.

*Structure in general is of the utmost importance.*

Impurities are responsible for instability in atom, mineral, vegetable and animal.

*Pure bodies alone are stable.*

Radio-activity and phosphorescence are indications of dissociation.

Dissociation implies change of equilibrium.

The word species implies a definite inherent strength as outwardly expressed in definite structural and generic features.

Inner defects and pathological constituents are reflected in outer features.

Attractions and repulsions operate *only at certain distances.*

*Utility and true organic beauty are identical.*

*Every equilibrium is involved in a cosmic scheme of division of labor.*

Inorganic dissociation has its analogue in the retrograde transformations of organisms showing aberrant modes of life—impure associations and mal-appropriations prevailing.

*Inner strength determines environment.*

As said before we have no space to quote fully from the body of the book itself, lest we should be tempted to transcribe the greater part of it, and also for want of space. But to give an example of the beautiful way in which the author enlarges upon his theme we quote here two further paragraphs. The first has a wide moral as well as biological bearing.

The power of resistance to disease is associated with normal life and normal structure.

The second is taken from the paragraph on 'Autonomy' and runs:

When our Darwinian friends are speaking of the "law of battle," the term invariably connotes a psychological complement; but when

<sup>1</sup> In some cases I put some words in italics when special attention should be given to them.



referring to previous developments causing the necessities for combat, the psychological part is rigorously omitted, and economical considerations are substituted. But the so-called "law of battle" in part only represents the psychological reaction from previous psychological causes—lapses of autonomy, as we shall have occasion to point out more fully in a later volume.

In innumerable ways man, plant and beast are thus drawing on their autonomous powers in moulding their surroundings and creating their opportunities.

The autonomy of an organism is like a fortress reared too high to stand in fear of mere surroundings; if, however, an organism lasciviously surrenders its autonomous powers, disease and retribution set in, and the proportion of potencies—and with it every other proportion—becomes distorted.

Having now dealt with general factors of biological analysis, the author has arrived at an acknowledgment of the high import of impurities as producing disease, and he states that pathology truly appears as a chapter of biology. This again involves a dealing with the question of autonomy and environment, and this leads straight on to the phenomenon of parasitism. Chapter III, therefore deals with "Parasitism." But before entering on that matter the author states clearly that in all these matters we have to reckon with the psychological factor. In speaking of sexual selection, for instance, as a factor of evolution, he exclaims:

To neglect the psychological factor would indeed be far worse than an attempt at writing history without regard to character and the emotional element, to the contributions of heroes, prophets, reformers, and martyrs, and without mention of the struggle for light, for principles, for freedom, and justice.

First, then, we find in this third chapter the definition of disease, which the author expresses as follows:

Disease is deficiency of stability resulting in susceptibility to negative propensities.

Then he goes on to say that the higher stages of disease are universally associated with parasitism or its equivalents, and that parasitism is the one great crime throughout. Its origin is traced in its beginnings to illegitimate appropriations, spelling impurities and surfeit and the writer states:

We shall have no difficulty in showing that parasitism, starting with a lapse in the autonomous regions, contravenes the fundamental principle of division of labor, and thus leads to physiological aberrations, to an abuse of generic functions with a consequent loss of polarity, to intemperance and callousness and eventually to general illegitimacy and criminality attended by unfailing nemesis.



And he defines parasitism:

Parasite (from *para*, by the side, and *sitos*, food) originally meant a being living on another; but as a matter of fact, the term must denote every condition whereby one organism lives in any way pre-daceously, stealthily, or indolently, *i.e.*, retrogressively, by the work of others. In view of the dynamic interdependence of life, the epithet must also apply to all transitory phases of violation of fundamental laws of assimilation and division of labor, even the highest and most strenuous organisms occasionally being guilty of such transgressions.

Later on in the same chapter these ideas are elaborated with great fulness and talent, and we shall gain some idea of the general trend of the chapter by quoting part of its summary. Before doing that, however, we have to arrest our attention for a moment on the important paragraph on the 'Fundamental Principles of Assimilation' which we quote nearly in full:

We have recognised cohesion and affinity as co-operating in the crystallisation of ponderable out of imponderable matter. The ratio of these forces we have demonstrated as determining the stability or otherwise of the respective equilibria. Thus early the fact stands out that union is at the base of all created things. Only through processes of union could a primordial cell come into being, grow, and multiply. Only through recurrent subtle interpenetration and blending of forces could such a structure arise. Well may we concede that spiritual influences also had a share and assisted to alloy all integrations.

Psychologically, we may say that cohesion and affinity in the organic world are correlated to will and delight. Especially in the manifestations of the latter two in parasitism, a striking parallelism with the dissociation of the more primordial forces is shown. The parasite would fain have the delights of affinities without commensurate exertions of the will towards maintenance of the fundamentals, as a consequence of which unstability prevails, and the inclined (dissociative) plane generally becomes operative.

We have seen the analogue of such disintegration in the case of impure minerals, and we have at the same time pointed out that incipient psychological states must be dated far earlier than has hitherto been done. If the evidence so far adduced as regards an early sentience is considered insufficient, we shall have other opportunities of testifying to it and of showing that there is but one sentience with numerous gradations.

Accretion, amalgamation, chemical union, nutritive and sexual union, psychical and mental fertilisation—all must thus be regarded as differing only in degree, all being alike in producing transformations and growth; as, inversely, everything that can unite must be conceived as possessed of life, however slow to manifest.

Physiological unions, thus regarded, may be said to represent a kind of marriage. A complete representation, were it possible, would have to exhibit the co-existing psychical components, as we might accompany chemical unions by a synthesis of the synchronous thermal and electrical concomitants.



Nutrition essentially entails an alliance of potencies. It is thus seen to be removed only in degree from fertilisation. Both purport a blending of energies in the interest of growth. Physical growth results in the one case, and reproduction—sometimes defined as discontinuous growth—in the other.

Reproductive functions are thus but specialisations of nutritive functions marking the advance of sentience.

From this point the author is naturally brought face to face with the problem of sex and its connexion with nutrition, a subject to which he devotes the entire Chapter IV under the title of "Antithesis of Size (Sexual Dimorphism)". But before closing this Chapter he brings forward some fascinating considerations about 'Parasitism as the Satanic Factor,' a few most luminous reflexions on some of the monotheistic commandments in the light of his researches and a brilliant paragraph on the 'Qualifications of a Mammal,' with a tabular description of the qualifications involved in mammalian equilibrium. Indeed the illuminating way in which the author takes examples from all fields of manifestation, the diversity of illustration and his constant application of scientific principles to the laws underlying nutrition as showing themselves in social life and in religion no less than in biology, zoology or chemistry, give constant joy to the reader and cannot but broaden the mind in many ways, revealing time after time new perspectives of insight and new avenues of thought.

From the summary of this third chapter we now quote :

Organic stability may approximately be gauged by the proportion that appropriation bears to environment. The operation of autonomy—and hence the evolutionary vocation of a particular species—is largely dependent on the state of nutritive sentience.

The growth of disease is marked by an invasion of waste matter and of microbes, by plethora, excrescences, structural abnormalities, various antitheses, and atrophy of protoplasmic and outer generic architecture.

Such developments are mainly fostered by, and inseparable from, Parasitism.

The dynamics of Parasitism cover the greater part of illegitimate unions in nature. Parasitism constitutes a degeneration *sui generis*.

Liability to parasitic afflictions is founded on previous parasitic propensities.

The indictment of Parasitism in less obvious cases is shown to be justified by the following symptoms: lapse of erstwhile physiological conditions into pathological ones, accented phenomena of dissociation; disorganisation of heredity and of organic architecture.

The predatory habit constitutes an infringement of cosmic order and a first phase of Parasitism. Though at least an active habit, and though recoveries are possible, it implies indirect and impure feeding, fostering sluggishness, and detrimental to adaptation and endurance.



The accelerated growth symptomatic of parasitic life is due to dissociation.

Parasitism means a neglect of function and of generic duties, and hence produces retrograde effects upon heredity.

Depredation constitutes an economical plunder in view of the interdependence of organisms.

All organisms are under definite responsibilities as regards assimilation, which, broadly viewed, is subservient to a common cosmic end.

The pathology of all structural abnormalities is reducible to a universal cause, as witness the wide biological distribution of disease.

The partaking of inappropriate food is prejudicial to the selection and assimilation of appropriate food.

The road to extinction is marked by a loss of organic beauty.

Parasitic "economy" is not *secundum naturam*.

Nutrition entails an alliance of potencies—a union differing only in degree from fertilisation.

The nervous system is of an intestinal origin, and a definite resonance exists between nutrition and sex.

Subordination to the social whole and division of labor set in at a very early stage.

The qualification of a mammal implies all-round regularisation of growth, an advance of æsthetics and of altruism.

*Nutrition depends for its legitimacy on the sacrificial aspect.*

Parasitism constitutes a satanic factor in evolution.

And herewith we end our detailed report concerning this remarkable book. Chapter IV deals, as said before, with nutrition and sex, and is as illuminating as anything that has gone before. Chapter VI, on "Nature's Abhorrence of perpetual Self-Fertilisation" we also pass, though it is of no less importance than the others, but we trust many of our readers may feel stimulated to study the book in its entirety for themselves.

Chapter V deals with "Anabolism and Katabolism" and thus handles the theme of nutrition in its narrower sense. It is sufficient to say that to us it constitutes the most forceful and convincing plea for vegetarianism we have as yet come across, lifting the question altogether from the lower sphere of mere empirical testimony into that of principle and philosophy based on a knowledge of universal natural laws. It is in itself a beautiful piece of work and we quote a few of the conclusions contained in its summary.

The mineral, vegetable, and animal kingdoms represent but different degrees of sentience and of equilibrium.

The plant, relative to the animal, is essentially anabolic; this is the basis of their reciprocal relations, which are also emphasised in their respiratory processes. A true metabolic ratio between animal and plant



thus exists, compared to which the metabolic distinction between animal, male and female, is insignificant.

The plant stores up potential forces, which are being used up by the animal. The vegetable kingdom is nature's laboratory, where plants compel carbonic acid to yield up its carbon, water its hydrogen, and nitrate of ammonia its nitrogen. Vegetables are true reducing apparatuses, animals are true apparatuses of combustion.

To the animal, plant-food alone supplies alimentation concordant with the requirements of stability. Plant-food alone is legitimate and conducive to positive prepotencies. Only when the primary conditions of sentience are satisfactorily fulfilled may "sexual selection" assume right proportions.

Plant-organised food is less charged with katabolic emanations than animal food, and hence stimulates in a physiological rather than a dissociative direction.

Nutritive attraction, like sexual attraction, has a call on the inner nature of an organism in the same way as metabolism has its cosmic significance. The aspect of inner physiological indolence in parasitism deserves greater attention than the outer "ease of attainment" aspect. Metabolic indolence spells imperfect assimilation resulting in an impure fraction of  $a : e$ , and suffering dissociative excitants to become prepotent. It is thus that destruction is invited, the "law of battle" becoming the law of life.

Parasitism deteriorates intestinal developments and renders transmission of negative acquisitions retrogressively possible. Individual and racial existence are thus being curtailed.

In conclusion, let me once more recommend this valuable book most earnestly to my readers. Quite apart from the positive instruction it contains it has two important qualities to recommend it.

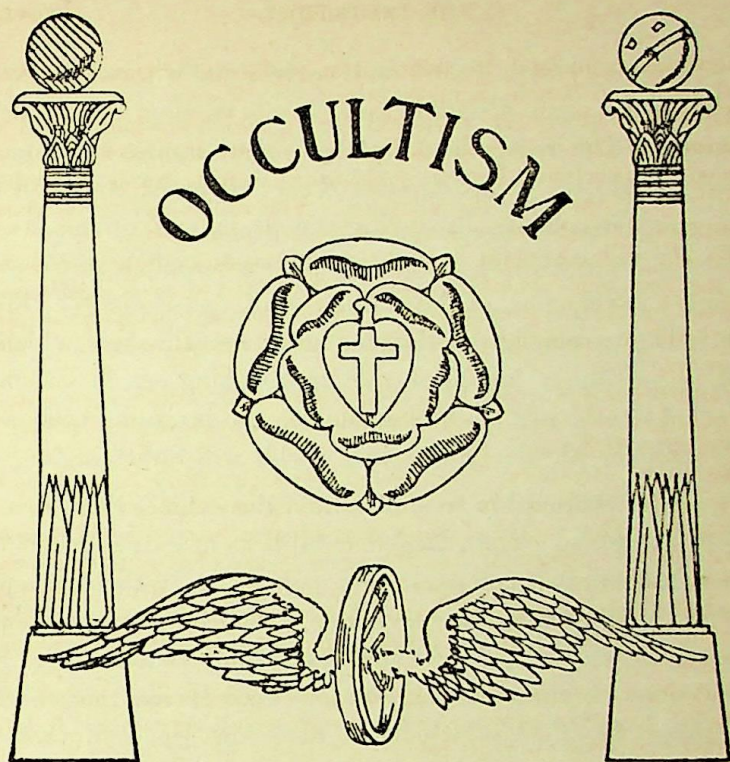
In the first place, it contains matter likely to stimulate philosophic thought in a powerful way.

Secondly it has a thoroughly moral value of no mean order.

If, as the writer says, "nutrition depends for its legitimacy on the sacrificial aspect" it cannot be doubted that the mental food offered in this book is highly legitimate, for its tendency is certainly to aid a recognition that the knowledge it deals with is a knowledge closely connected with that great Reason of which it is only a fractional reflexion or manifestation.

JOHAN VAN MANEN.





### COMMUNICATION BETWEEN DIFFERENT WORLDS.

**T**HE Theosophical Society is differentiated from most of the religious movements of the day by asserting the continuance in our own time of communication between the different worlds in which humanity is living. All religions assert that such communication took place in the past; they all claim for their Founders, and generally for Their associates and immediate followers, that such communication was enjoyed, and enabled them to "speak with authority"; some, as the Hindū and the Roman Catholic, allege that in sporadic cases scattered through their respective histories such communication was established, though rarely, if ever, still found to-day. But the Theosophical Society definitely asserts the existence of powers which lie latent in all men, and of the forces in nature that are as yet hidden from common knowledge, and makes it one of its objects to study these; some of its members have so successfully followed these studies as to evoke these powers and control these forces, using methods taught by the Masters of the WISDOM, whereby such communication



may be normally established and carried on without provoking the difficulties and disadvantages embarrassing the methods known as spiritualistic. The latter remain, however, as the only methods within the immediate use of the untrained, and hence are of the greatest value in destroying the prejudices of the scientist and the materialist, and in giving physical and tangible proofs, available to every one, of the continuity of consciousness through death. They are a sign of the changing age through which the world is passing, a herald of the approaching era in which the barrier of death will be broken down, the invisible become the visible, and the physical and astral worlds will intermingle.

In order thoroughly to understand the subject before us, it is necessary to grasp certain fundamental laws of nature; when these are clearly seen, it is comparatively easy to apply them to special cases that may come under our notice. And it must be remembered, in order that this study may be useful, that all fear of the unusual must be put aside; the student must realise that there are many things around him which he does not see, and that they become less dangerous, though sometimes more alarming, when they pass from invisibility into visibility. It is the unknown which may be dangerous; it is ignorance which is full of fear. The child unused to strangers screams and hides its face in its mother's dress at the terrifying sight of a harmless man or woman; accustomed to such meetings, the child has no fear. The sight of a 'ghost' startles on the first occasion; after awhile they are no more alarming than the sight of a passing stranger in the street. Our ignorance is our real danger, and that can only be gotten rid of by experience. A reasonable and thoughtful person, pure of life and bright of intelligence, may train himself for normal communication with other worlds without any danger worthy of consideration, provided that he is habitually self-controlled, deliberate and energetic; such a one may evolve himself rationally and quietly, and not only convince himself of the reality of other worlds, but may become a source of help and comfort to others, lessening and even removing their fear of death, and softening the anguish of separation from their beloved. Such a person normally guards himself in the physical world, where danger is far more potent than in subtler worlds, because dense physical matter is far



more resistant to control by thought than is the subtle matter of higher worlds. Human power of self-defence against danger is smallest in the physical world; in other worlds fear is the worst enemy, because it paralyses thought and will. I do not say there are no dangers in the subtler worlds; dangers there are; but the more we know the more are we safe, and there are dangers for the ignorant everywhere.

The first fundamental fact is that each individual is a single consciousness, a unit of consciousness, and that varieties in the form of communication arise from difference of bodies, not from difference of consciousness. A consciousness may, of course, be more or less unfolded, may have brought into manifestation more or less of his powers; one unit of consciousness may differ widely from another unit; but the same unit, *i.e.*, the same individual, remains the same in all communications, however restricted or unrestricted by the particular body, gross or fine, through which the communication is made. If we compare two units of consciousness, one advanced and one backward, the difference in evolution will be marked in each world in which they function; but the manifestation of each will be determined by the material conditions of manifestation, and these will introduce a variety in the form of communication, but will not affect the unity of the manifesting intelligence. It is well also to bear in mind that all consciousnesses are fragments, parts, of the one all-pervading consciousness, and hence their characteristics are fundamentally the same, however differing in degree; all will possess the three essential attributes of Will, Wisdom and Activity, though Will may only have reached the point of unfoldment at which we call it Desire, though Wisdom may be seen only in its embryonic form of Cognition, and though Activity may be only manifested in the shape of Restlessness. There are no essential differences in the units of consciousness trying to manifest themselves in various worlds; but there are innumerable differences in degree, from the mighty and luminous consciousness of the highest seraph to the dim and scarcely even groping consciousness in the mineral. There is but one consciousness in the universe and all so-called separated consciousnesses are phases thereof.

The second fundamental fact is that these units of consciousness are embodied, *i.e.*, are closely related to portions of matter



which they have temporarily appropriated. For the purposes of our study we need not concern ourselves with the highest of these appropriations; we may content ourselves with recognising the fact that there are finer grades of matter than those to which here we confine ourselves, and may indicate these by the general term of 'the spiritual body,' without further particularising them. Those who can freely use the spiritual body are certainly not in need of any explanations such as those given in this article. We are concerned, then, only with three well-defined grades of matter, those which answer to and are the instruments of thought, desire and action—mental, astral and physical. From the mental matter is organised the mental body; from the astral matter the astral body; from the physical matter the physical body, which is functionally divisible into its etheric and gross parts. These are the vehicles, the instruments of the unit of consciousness, his means of affecting, and being affected by, the outer worlds in which he lives; these may be highly or poorly organised, may be composed of fine or coarse materials; such as they are, they are his only means of contact with the worlds surrounding him, and his only means of self-expression. These three bodies—mental, astral, and physical—are separable from each other, and under abnormal conditions the two parts of the physical body may to some extent be dissociated during physical life, and are completely dissociated at physical death. While a man is awake and in his ordinary every-day state of consciousness, he is using these three bodies all the time; when he goes to sleep he leaves the physical body, and uses only two—the astral and mental; at death, the grosser part of the physical drops away, the finer part clinging to him for a short period (normally), and then dropping away from him as did the grosser part, and he uses only the astral and mental bodies in the *post-mortem* condition for a period varying in length; later, the astral body also drops away from him, and he remains clothed in the mental body during the long mental, or heavenly, life, intervening between the intermediate state and rebirth into the physical world. When this also drops away from him, he finds himself on the threshold of re-incarnation, of the building of new bodies for his next period of physical life.



The third fundamental fact is that man is living, functioning, in three worlds during the waking periods of his life on earth. These three worlds are the worlds composed severally of physical, astral and mental matter, the worlds from which are severally drawn the materials for his physical, astral, and mental bodies. These worlds are not separate from each other, but interpenetrate and intermingle, while remaining distinct. Just as gas may pass into water but remains distinct from it, so does astral matter interpenetrate physical matter while remaining distinct from it, and so does mental matter, being still finer, interpenetrate the astral. Physical ether interpenetrates the gases, liquids and solids of the physical body, moving through every part of it unhindered; so does superphysical matter interpenetrate physical, moving unhindered through every part of it by reason of its greater subtlety. Nature everywhere repeats herself, and we may understand much of the superphysical by studying the physical and reasoning by analogy; but we must ever remember that the superphysical is the original and the physical the copy, and not *vice versa*. The astral world, while intermingling with the physical, is not continuous with it; it forms a sphere round the sphere of the earth, and a radius of this astral sphere would extend from the centre of our earth to the moon. The mental, or heavenly world, again, is a similar concentric sphere, stretching far beyond the limits of the astral, although interpenetrating both it and the physical. According to the development of the respective bodies will be a man's consciousness of each world; as a man physically blind cannot see the physical world which stretches around him, so a man astrally blind cannot see the astral world though it ever environs him; similarly may a man whose astral sight is open, be mentally blind and fail to see the mental world encompassing him. The matter in each body must be organised in order that consciousness may use it as an instrument of perception; the physically blind, at the present stage of evolution, are a small minority; the astrally blind are a huge majority; but blindness of organisms does not change the worlds in which they live—except to themselves. Thus men are living in three worlds at every moment of their waking consciousness, though normally conscious only of the densest; in sleep and after death, they are living in two, but are



normally conscious only of the intermediate world, and not always of that; at a later period of their *post-mortem* condition they are living in only one, and conscious but of their immediate surroundings in that. As evolution proceeds, the astral world will become visible to those who occupy the crest of the wave of normally advancing humanity, and at a far future time, the mental will also become visible, so that men on earth will live consciously in the three worlds, the three bodies having become organised as vehicles of consciousness, available for ordinary use.

The fourth and, for our purposes, the last fundamental fact is that each body is affected by the embodied consciousness and affects it long before it is sufficiently organised to convey to that consciousness definite information as to the world from which its materials were drawn. We may notice this to a very considerable extent if we watch the workings of the waking consciousness in a new infantile body. The consciousness answers to the discomfort of the body—from want of food, pain, etc.—before it is able to obtain through that body any definite idea as to its surroundings or any grasp of its own relations to them. And the astral and mental bodies answer to changes in consciousness by changed vibrations for ages before they hand on to the consciousness definite news of the events that are taking place around them in their respective worlds. Hence communications constantly take place between the worlds in which the man is normally living without the man knowing anything of their passage; he becomes conscious of a thought only when it affects his physical brain, and knows nothing of its origin or of the course it has followed ere its arrival in his physical body.

Let us begin our study of communications between different worlds with the every-day constantly arriving communications, and thus establish ourselves thoroughly on the normal before we enquire into the abnormal. Just as the to us inappreciable interval between the touching of a hot plate with the tip of a finger and the withdrawal of the finger is occupied with the passage of a wave in the sensory nerves from the periphery to the brain and the passage of a return wave from the brain through the motor nerves to the periphery, so is there the passage of a vibratory wave from the physical matter to the astral and from



the astral to the mental, and a corresponding change in consciousness ; it is the consciousness which feels the pain of the burning, and memorises the fact for future guidance ; the communication has run inwards from the physical body through the astral to the mental, a communication from world to world. Similarly is the change in consciousness, the will to move the finger from the hot substance, the cause of a vibration in the matter of the mental body, and this causes a vibration in the astral body, and this in turn in the physical brain—a communication from world to world. In all processes of thinking, there is a series of changes of consciousness in the mental world, these are answered by a corresponding series of vibrations in the mental body ; these cause a series of corresponding vibratory changes in the astral body, strengthened by the consciousness—the *same* consciousness, remember, in all the bodies—and these set up similar vibratory changes in the etheric part of the physical ; these etheric vibrations are largely electrical in character, and affect the cells of the dense physical brain, setting up vibratory changes therein ; here you have the normal communication between the worlds, going on repeatedly, continually, varied by the reverse process, where the initiative is from outside ; something occurs in the outer world which starts such a series of changes, one of the senses receives a stimulus and a nervous wave is set up ; it passes from the dense to etheric matter, or begins in the etheric, is answered by a change of consciousness, runs up through astral to mental, intensifying the change, and the consciousness receives and registers the communication.

It is not waste of time to place clearly before our minds that communications are constantly running up and down the ladder of our bodies, each body a step in the ladder, and each step in a different world. The maintenance of our mental balance and of our powers of reasoning and of judgment in the face of the abnormal is rendered very much more easy when we understand that the abnormal is only an extension of the normal. If a person feels that he is facing something strange and unknown, something that he is inclined to regard as supernatural, he loses too often both judgment and reasoning faculty ; but if he understands that the phenomenon before him is only a subtler repetition of a familiar



happening, he is then able to observe accurately and to reason sensibly and acutely. As M. Jourdain was astonished to find that in his ordinary conversations he was talking prose, so may the student be astonished to find that he is continually communicating from world to world. Your consciousness may turn its attention outwards in any world in which it possesses a body to serve as window; you may look out through your physical, astral or mental window, but it is always the same *you* that looks out, that receives impressions.

Let us consider the next class of communications. A person becomes conscious of a thought, or rather an impression, arising in his waking consciousness, rather vaguely and somewhat indeterminate, which he cannot relate to anything in his physical surroundings, and which does not seem to be originated in his own consciousness. It seems to him to come from outside, but it lacks the sharpness of definition to which he is accustomed in the presence of 'real' objects. Such impressions as premonitions, warnings of danger, apparently causeless depression or elation, feelings as to the mental, moral or physical condition of friends, as to illness, death, misfortune, good fortune, etc., intimations which do not come with the clearness of the spoken word or written message, but none the less cause a change in consciousness—what are these? They are due to impacts made upon the astral body in the astral world, impacts which set up vibrations in its matter and thus give rise to changes of consciousness. The absence of precision of definition is due to the lack of organisation of the astral body, and its consequent incapacity to receive clear impressions. The physical body has been in process of organisation for millions of years, and can receive sharply defined series of vibrations, and the consciousness through this immense period of time has been learning to relate impacts to objects, to analyse and co-ordinate impressions made on its body, and thus to understand their meaning. Experience has evolved it into an admirable vehicle and instrument of consciousness. But the astral body is in very different case. In every fairly civilised and educated person it is partially organised, sufficiently organised to receive and reproduce sequences of vibrations thrown upon it from the astral plane, but its special sense-organs—the whirling wheels, or



chakrams—are not as yet generally evolved in such persons, and hence sharply defined impressions cannot be received.

With closed eyes you can distinguish between the light and the dark ; if when the sun was shining on your eyelids, a hand were interposed and threw a shade over them, you would be conscious of the difference, but you would not discern the hand ; or if shadows were thrown on a sheet, your open eyes would see the shadow-dance, but it would only imperfectly convey a story which you could easily gather from a drama acted by persons visible to sight ; so is it with the astral body of the average educated man. If at some distance from you an event takes place of great interest to yourself, bringing to you joy or grief, or if some persons thinks strongly of you, the vibrations thereby set up in astral matter will be propagated thorough space, like a Marconi message, and will impinge on your astral body, setting up similar vibrations therein. But unless the astral sense-organs are developed, a sharply defined picture cannot be produced, and hence only a vague impression will be made on the consciousness. The astral body and the astral sense-organs differ as do the physical body and the physical sense-organs, although much more substitution is possible in the one than in the other. The astral bodies of the educated are fairly well developed in form and general constitution, but are poorly organised as regards the sense-organs. There are, however, in the astral body very well developed centres connected with the physical organs of the senses—a centre connected with the eye, one with the ear, and so on. These are sometimes stimulated into action by violent vibrations in the astral body, and then we have the phenomenon of second sight, the vision of phantoms, wraiths, phantasms of living or dead persons. It is also possible to stimulate the physical senses, but in a rather unhealthy way, by stimulating these centres through their appropriate physical organs, as by crystal-gazing, the use of magic mirrors, and other similar means. In this way an extension of sight on the physical plane may be gained, or even of vision in the lower regions of the astral world. But this is not a gaining of astral senses, but an unhealthy stimulation of physical senses, causing an abnormal increase of sensitiveness in the astral centres to which they are attached. It is the law of nature that development comes from above, and the



forces of evolution work from above and organise that which is below. Life organises matter, matter does not produce life. The consciousness working in the astral world organises the physical sense-organs; the consciousness working in the mental world organises the astral sense-organs, and so on. There is a continual working of consciousness for the improvement and the refining of its lower vehicles. As your evolution proceeds from the stage it has now reached with the most thoughtful and cultured persons, it is possible to quicken the unfolding of the astral senses by strenuous and clear thinking and by purity of desire and action; as these become active the communications received through the astral body will become clear and definite, like those received through the physical body. These are blurred now because the instrument is imperfect.

As the consciousness unfolds on plane after plane, in world after world, and organises its vehicles in the world below that on which its own centre is established, the lower bodies for all practical purposes unite into one body; if a person have the centre of consciousness established on the mental plane, the astral and physical bodies function as a single body, and he lives consciously in two worlds. In the high consciousness of Those whom we call Masters all the worlds are to Them as one world in which Their waking consciousness is ever functioning, and They focus Their attention at any point without leaving the physical body. The worlds on which attention is not fixed are 'out of focus' but are not invisible. When we are using physical sight only, things we are looking at are clear and distinct; the surrounding things are visible but not clearly defined. So if a man be living in two worlds, physical and astral things intermingle in his normal field of vision, but if he looks at the physical the astral is out of focus, if he looks at the astral the physical is out of focus. But a communication from any world can reach a Master, and by focussing his attention on it He sees the world from which it comes, and can, if He so will, answer it by sending the reply through the appropriate body. All His bodies function as one body for His consciousness, but each is there, a perfect instrument for action in any world. We, who have not reached that high perfection, may have to move from world to world, or



it really was the same man. I invited him to my house, but he would not come then. However, two or three days after he did come, but still without speaking a word. I think he accepted a small quantity of milk on that or the next day. From that time on, the stranger stayed in my house, without however speaking a word, or explaining who he was or what he wanted.

"At about three o'clock one afternoon a day or two later the postman came to us bringing letters. Several gentlemen were then with me, and among them the District Munsif, who was a relation of mine. At this time my wife, who was about to be confined, was in Madras, and I was expecting a letter from my father-in-law on the subject. There were a few letters for me which, in deference to the company of my friends, I at once put into my pocket without reading. The Munsif, however, asked me to open the letters, suggesting that one of them might contain the information which I was expecting, and as he was an elderly gentleman, so that I did not like to displease him, I took out the letters. Now, before I could open the letter the strange man, whom we had begun to call the Maṣṭān, and who had not until now spoken a single word, looked at me and said in Hindī:

'Muṣṣhi, I will tell you what is in that letter. It contains news that your wife has given birth to a female child.'

"This greatly aroused our curiosity, and I at once opened the letter, and found that what he had said was correct. As soon as I had finished reading it the Maṣṭān spoke again:

'There is another letter now in the post, which announces that the child has died.'

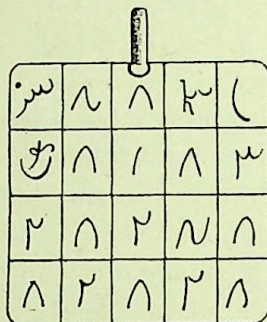
"We were all much surprised, and decided to meet again next day; which we did, and the postman brought me another letter confirming what the strange man had said. The wonder rapidly passed from mouth to mouth through the neighbourhood, and people began to pour in in large numbers day by day in order to see the strange man.

"One day, when I was alone with him, the Maṣṭān told me that my wife was partially obsessed or possessed by a being on the inner planes, who, however, was not at all repulsive or dangerous, but still not necessary or desirable. He offered to make for her a charm which I was to send by post. I agreed. 'Bring me



a small plate of gold,' he said. I obtained the small plate of gold and brought it to him. He wrote something on a piece of paper and said that a goldsmith must reproduce it on the plate. All this I had done—and here is the plate that you may see it."

At this point the Tahsildar handed round a small gold plate about one and a quarter inches square, bearing the following inscription on one side :



"Perhaps the Scholar can tell us what it means," suggested the Shepherd. The Scholar eyed the small charm critically, as though he had known such things from his youth up.

"One may safely say," he surmised "that for the most part the signs are Arabic numerals, those signifying two and eight being frequent. The first word looks like 'saz' and below it I think is 'tun.' As we do not know in what language they are meant to be, it is difficult to say with certainty what these words are. The Arabic script is used for Persian, Hindustani and Malay as well as Arabic, and there are several different sound-values for the same letter. If the words are Hindustani they represent, as I said, 'saz' and 'tun'. Several of the signs which I take to be numerals are very badly drawn, so as to be hardly recognisable as such. One must remember that these were roughly drawn on paper and then copied by a goldsmith to whom these signs were absolutely foreign. Hence the difficulty of deciphering some of them. Evidently the signs themselves are not endowed with any mystic force, or they would need to be more accurately reproduced."

"That I don't know," continued the Tahsildar, "but some power it certainly possessed. Before the Masfān gave me the charm he kept it by him for several days. Sometimes he kept it in his mouth. At others he placed it beneath his thigh as he was



sitting upon the ground, though usually he sat upon a chair, with a small fire kindled beside him on the ground. A third place in which he kept it was the bowl of a pipe in which he smoked, not tobacco, but a substance called *gañja*.

"He did not bring this pipe with him. In fact he had no possessions at all except a stick or staff. But a Muhammadan peon who was attached to my office, whom we called the fat peon, was an habitual smoker, and he one day offered his pipe to the Mastān, who at once accepted it and thenceforward had it frequently prepared for him.

"Now in our place was an American Baptist Mission centre, and it happened that two missionaries, one of them elderly, came to my house to see the strange man of whom they had heard. The Mastān sat there smoking, and the missionaries sat looking at him for some time. Presently the elderly missionary said to him :

'Why do you not give up smoking? Do you not know that it is a very bad thing for a man to smoke *gañja*?'—and turning to me he continued: 'Here you reverence this man and consider that he is a great being, and yet you see the fellow smokes, which is very dirty and bad.'

"I remained silent, but our Mastān replied in Hindī:

'Ah, you miserable *pādre*; yes, it is true, it is a bad thing to smoke. I challenge you. I will give up this bad habit if you also will give up one of your bad habits.'

'What bad habit have I?' asked the offended missionary.

'You drink alcohol,' replied the Mastān.

"The *pādre* looked uncomfortable, but he rejoined: 'Oh, but I never drink to excess; besides, liquor does no harm to a man, while your *gañja* will kill him.'

'Do you say so?' cried the Mastān. 'Come now, I challenge you again. Order in as much *gañja* as you are sure will kill me; I will smoke it if you on your side will drink as much liquor as I think will kill *you*.'

"Incredible as it may seem, the missionary at once accepted this extraordinary challenge, and ordered a very large quantity of *gañja*, and a number of people were employed in preparing it and filling and refilling the many pipes which were very soon brought in for the occasion. The mass was contained in a basket considerably



more than a foot in length, in breadth and in depth, and the amount of gañja was quite incredibly large for one man. The Maṣṭān drew great breaths, reducing a whole pipeful to ashes in one pull, so that in less than an hour he had disposed of the whole quantity. Then he quietly turned to the missionary and said :

‘ You pādre; here I am, you see, and not dead.’

“The missionary looked sick, but the Maṣṭān was relentless, and continued :

‘ Now it is your turn to display your ability in *your* evil habit. You must drink the liquor that I shall now have brought.’ But the missionaries quickly got up, made a bow to the strange man, and fled !”

A smile went round the company, but the Painter interrupted its full expansion with an eager query : “ But what about the charm ? ”

“ Oh, that must have been quite effective, for my wife from that time till her death, only a few years ago, was quite free from any sort of possessing influence.”

“ Ah,” exclaimed the Countess, sympathetically “ that was good. Then he must have been a great man, although he smoked so badly.”

“ Not necessarily very great,” replied the Shepherd, “ for in many cases it does not take great power to remove a possessing entity. But while I do not of course defend his smoking, I may point out that it is just possible that the habit may have been assumed precisely in order to give those presumptuous missionaries a lesson which they well deserved and badly needed.”

“ It was not only the missionaries, though they were the most insolent, who scoffed at this man whom we now regarded with reverence and gratitude,” went on the Tahsildar. “ The news reached the ears of the European civil officer of the station under whom I happened to be serving at the time. He very often spoke of the Maṣṭān, calling him a madman; yet he often said also that he would like to see him. Now it happened one evening that the Maṣṭān and myself were walking along the road which led past the civil officer’s house, and that he and his wife were coming in the opposite direction, so that we met. The officer asked me :

‘ Is this the madman you have been speaking about ? ’



"I told him that this was the Mastān who was a guest in my house. He then asked me to enquire of the Mastān when he would be promoted in the service, saying: 'That will prove whether your prophet is any good at all.' The Mastān replied:

'You will never be promoted, and further, you will very soon leave India for your native country.'

'These statements,' said the officer, 'convince me that this man is mad, because I need only be in the service a very short time longer to ensure promotion; besides, I have only recently returned from England, as you know, and there will be no need whatever for me to go there again for some time.'

"So we parted. But only a few days later the civil officer was ordered home by the doctors, and had to go on a long furlough to England; and I heard subsequently that when he returned again to India a medical officer pronounced him definitely and permanently unfit for the climate, so that he was forced to retire altogether from the service.

"Many people came to the Mastān in order to be cured. Among these was a Vaiṣhya gentleman who had had asthma for a long time. The Mastān said to him:

'If you will do as I tell you, you will be cured.'

'O, yes; certainly I will,' said the gentleman.

'Well then,' said the Mastān, 'On the night of the new moon you must go alone to the sea-shore, carrying with you an unlighted lamp, some ghee and a wick. You must prepare these, and having lighted the lamp on the shore, walk round it three times. You will then be told what to do next.'

'But,' said the gentleman, 'who will tell me what to do?'

'Never mind,' replied the Mastān, 'you go and do what I say.'

"Now it was about eight miles from the village to the sea, and the Vaiṣhya gentleman was afraid to go alone in the dark, but at last he managed to screw up his courage, and went. He told us afterwards that as he was walking round the lamp on the second turn the Mastān suddenly appeared beside him, patted him on the back and said:

'Go on. Finish the third round. You need not fear anything at all.'



"After the ceremony was completed the Maṣṭān walked with him towards the village, but disappeared as soon as they approached it. The extraordinary thing is that all this time the Maṣṭān was with me in my own house! The asthma was cured and did not return.

"There was a medical officer in the township, who was also something of a photographer, and as we particularly desired to have a photograph of the Maṣṭān we asked him to take one. He consented, and after a good deal of persuasion the Maṣṭān sat before the camera, after we had thrown a cloth about his body. I must tell you that the photographer was also a scoffer. Well, about seven plates were taken of the Maṣṭān, but each time when they were developed they certainly revealed the body of the Maṣṭān—but no head! The photographer was certain that all these failures were not due to accident, but considered it a rebuke, on the part of the wonder-worker, for his previous scoffing; so he went to him and humbly begged his pardon.

'Do you still regard me as a madman?' asked the Maṣṭān.

'No; I am very sorry that I abused and offended you,' he replied.

'Well then,' said the Maṣṭān, 'you may have a photograph.'

"So he sat once more before the camera, and a beautiful photograph was the result. This you may now see, though it is a little faded. The Maṣṭān told us we must not take more than three copies and the plate must be destroyed; but I must confess that after a time we disobeyed that order and produced some further copies."

The Tahsildar here handed round the photograph; a reproduction of it appears upon the opposite page, but the photograph is so faded after all these years that the reproduction is a very poor one.

"After having stayed with me for about three weeks the Maṣṭān expressed his intention to depart. I and other friends accompanied him to a village about twenty miles distant. Here we had arranged with a friend for accommodation, and he prepared for us a certain house—the only one available in the village—a house which was reputed to be haunted. This house had been built three years before, but the owner had lived in it only one day and







"After the ceremony was completed the Madman walked with him towards the village, but disappeared as soon as he was out of sight. The extraordinary thing is that all this time the Madman was with me in my own house! The asthma was cured, and did not return.

"There was a medical officer in the township, who was also something of a photographer, and so we particularly wished to have a photograph of the Madman made. Now I am not a doctor, but I consented, and after a great deal of persuasion the Madman was before the camera. I must tell you that the Madman was very nervous, and when they were developed the pictures were very poor. The Madman, but as he said! The photographer, however, was not at all failures were not due to accident, but to the Madman's part of the wonder-worker, for his previous condition. I went to him and humbly begged his pardon.

"Do you still regard me as a madman?" he asked.

"No, I am very sorry that I almost did so."

"Well then, said the Madman, you are not a madman."

"So he said, and the Madman, who was very nervous, and when they were developed the pictures were very poor. The Madman, but as he said! The photographer, however, was not at all failures were not due to accident, but to the Madman's part of the wonder-worker, for his previous condition. I went to him and humbly begged his pardon.

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"After having stayed with me for some time, the Madman expressed his intention to depart. I accompanied him to a village about twenty miles distant, where he was arranged with a friend for accommodation, and he remained in a certain house—the only one available in the village—which was reputed to be haunted. This house had been so for three years before, but the owner had lived in it only one day.





MUSTAN OF ONGOLE.







part of one night, for on the very first night he slept there he was carried up bodily, bed and all, and deposited in the middle of the road outside ! There was supposed to be some sort of demon in the house ; so it had been lying vacant for three years. We came to the house, and late in the evening we all fell asleep in the room where the Maṣṭān still sat in his chair, as was his custom. In the middle of the night I was awakened by the voice of the Maṣṭān calling out :

‘Murshad, Murshad, he is too strong for me ; come and help me.’

“Now Murshad means Guru. I found the Maṣṭān standing near the chair and speaking to somebody in an angry voice. I heard only one side of the conversation, and I could neither see nor hear anyone to whom he was speaking. After a while the Maṣṭān sat down, saying :

‘After all I got rid of the nuisance, although he was a very tough customer and I had to call my Teacher.’

“The Maṣṭān then told me that the house had been haunted by a very bad and powerful demon. Next morning we induced the owner to return to his house, and there we stayed with him for three days to see that he was at ease and unmolested. The same afternoon the Maṣṭān, after some chanting, took us out to a tree about a mile from the village, and there with some more chanting he drove a nail into the tree, which he said would fix the demon there. He said that nobody must ever sleep under the tree.

“The time came for the Maṣṭān to proceed upon his journey, and he told us to bring him a pony. We brought a very small pony, ready saddled and bridled. Then he told us to remove the saddle and bridle, and seated himself on the bare back of the animal with his face towards the tail. The pony started off and went along as though it were actually being guided by a bridle, while all of us walked behind conversing with the Maṣṭān. After a time we all turned back and went home, and that was the last I saw of the Maṣṭān.”

“I can add a pendant to that story,” quietly remarked the Model of Reticence.

“In 1882, during the month of May, Colonel Olcott and Madame Blavatsky, after forming a branch of Society at Nellore,



went by boat on the Buckingham Canal to Guntūr. On the way, at Ramayapatnam, they met a friend of mine, the Sirastadar of the Ongole sub-collector's office, and while travelling by the same boat H. P. B., seeing a bandage on his leg, asked him what was the matter. He explained to her that he had been suffering from a sore for a very long time, and that even the English doctors were not able to cure it. Then she told him that one year later he would meet a great man who would cure him. Just about one year later this Mastān, about whom our Tahsildar has been speaking, came into that district. Seeing the sore, he asked the Sirastadar about it, and then rubbed some of his saliva upon it and told the patient to go and bathe. The sore began to heal at once and was entirely gone within two days. So whoever this man may have been it is obvious that Madame Blavatsky knew something about him."

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### TOMORROW.

However glad, however gay,  
     Some joy from Hope we borrow,  
 And fondly think each passing day  
     To be more glad tomorrow !

The lover whispers to thé bride  
     Who'll share his joy and sorrow,  
 The sufferer whom we watch beside  
     Prays murmuring—tomorrow.

Morn, noon, and eve we vainly breathe  
     Vows, wishes for the morrow,  
 And still at night with garlands wreathe  
     This little word, tomorrow !

Last prayer the dying lips let fall  
     For good the end to follow  
 Whose only hope can be at all  
     Life's better chance tomorrow.

*Margaret Eagles Swayne.*









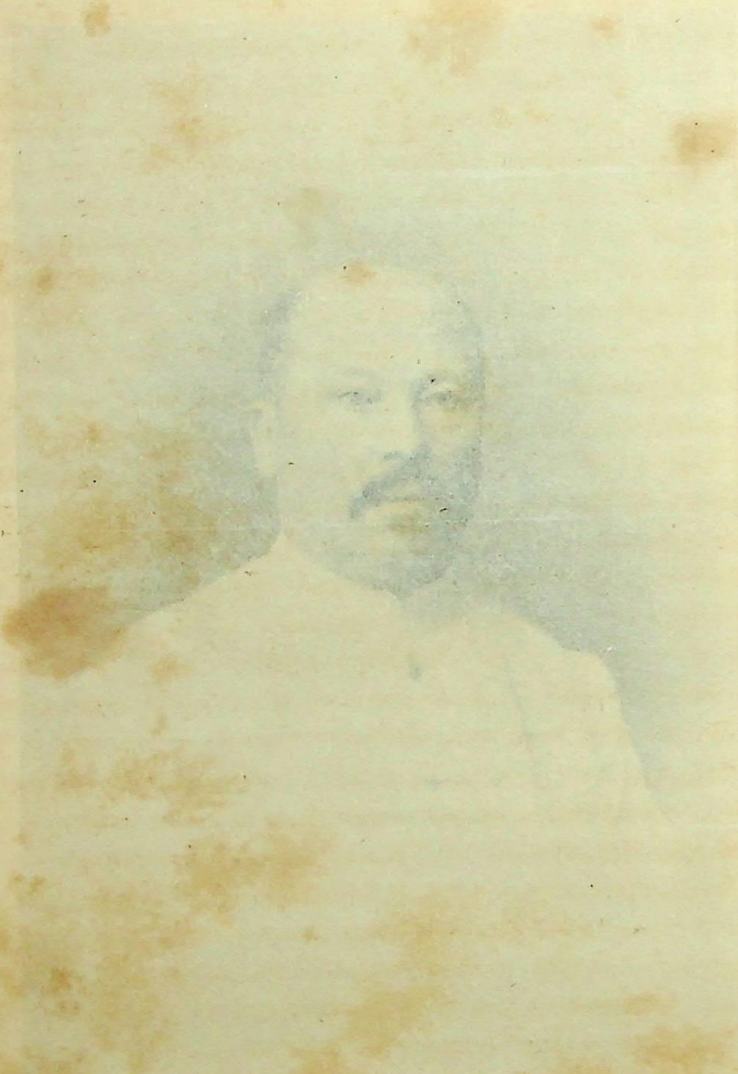
W. B. FRICKE.



WORTHIES.

He was first called on the famous Stanton Mass. (1871) and after that on the equally well-known Boston. From the latter he received instructions, by writing on a slate, to proceed to America.







## THEOSOPHICAL WORTHIES.

W. B. FRICKE.

**W**ILLEM Barend Fricke was born on the 4th of November 1842, at Weesp, a small town in the neighborhood of Amsterdam. He went to school in Amsterdam and prepared for a military career, passing, at the age of fourteen, his entrance examination for the Military Training School at Breda. His studies there were, for some reason or another, no great success and two years later he left the school, and looked about for another path through life. This he sought in the commercial line and so we find him in the same year on board a sailing vessel bound for South Africa, landing in due time at Capetown. There he soon found some business engagement and in 1875, six or seven years after his arrival, he was established as a merchant in Philippolis in the then Orange Free State, where he married in that same year. In spiritual matters a constant and gradual evolution had been taking place in him as life advanced. From more dogmatic and rigid protestantism he had become liberal, and he also joined (in 1869) the Masonic fraternity. Still even this new and wider outlook did not satisfy him in the end, as the answers to the great questions as to 'whence, why and whither' remained as unsatisfactorily answered as before. So he drifted gradually on to a period of mere atheism. In the meantime he had given up his successful business and lived at Capetown, where he became acquainted with Spiritualism, which soon claimed him as its enthusiastic student and adherent. Soon after he went to Europe in order to pursue his investigations. He often likes to put it that his aims were then to find 'philanthropic philosophers and philosophic philanthropists.' This sums up very well his own temperament, as he never was a strictly scientific student of these things, but in the first place a seeking soul anxious to find an adequate philosophy of life, a practical and comprehensible guide for conduct.

In Europe he first called on the famous Stainton Moses ("M. A. Oxon.") and after that on the equally well-known medium Eglinton. From the latter he received instructions, by means of spirit writing on a slate, to proceed to America.

So, on August the 11th, 1887, he departed for New York where he made the acquaintance of Professor Kiddle (so well-



known to the readers of the *Occult World*), Mr. Andrew Jackson Davis, Professor Buchanan and Cora Richmond—all, at the time, well-known authorities in spiritualistic circles. He made many interesting experiments with many famous mediums, but whether his 'instructions' had any other purpose or effect than that of strengthening his spiritualistic convictions we do not know.

About this time his wife died, and as he had no children he was alone in the world. Having returned to Holland he pursued his *séances* and so met Madame P. C. Meuleman-van Ginkel, later the staunchest and strongest of the early members (in fact, the leader) of our Society in Holland. She was at that time, in her own circle of relations and friends, reputed as a remarkable medium, and it was in that capacity that Mr. Fricke made her acquaintance. Through her he, and a small circle, received what were to them very valuable teachings. Most of this intimate group entered later our Society in Holland and became prominent members of it. This meeting took place in 1889 and soon after the spirit-guide declared that now the period of teaching had come to an end and would be replaced by a period of work. So the *séances* were given up and they awaited further developments.

Very soon after, Mr. Fricke (and of course the other members of the group also) came in contact with Theosophy first, and then with the Theosophical Society; his date of entrance was January 9th, 1891, and his diploma was one of the last signed by H. P. B.

On January 15th, 1891, six members of our Society met at Amsterdam and decided to apply for a Charter in the then British Section. This Charter was issued under date of February 21st, 1891, under the name of Dutch-Belgian Lodge. The Lodge comprised some fifteen members, mainly in Amsterdam and in Charleroi. Mr. Fricke was chosen President of this Lodge. The Lodge Charter is believed to be the last signed by Madame Blavatsky. The spread of the Movement in Holland made it possible to apply for a Sectional Charter in 1897. The Dutch-Belgian Branch was dissolved and a new Amsterdam Branch created in its stead, Mr. Fricke remaining its President. When on May 14th, 1897, the Dutch Section came into existence, he was also chosen its General Secretary, a post he filled for twelve years. During this present summer he sent in his resignation on account of absence from



Holland on duty along other lines, and as a recognition of his long and signal services to the Section, he was unanimously elected Honorary Member of its Executive Committee. In the end of 1907 Mrs. Besant invited him to accept the post of Recording Secretary of the Theosophical Society, which he did, filling that place for a year when Mr. J. R. Aria took over the task. During this term he went on a long propaganda tour in the Dutch East Indies and at its close to South Africa—where he is still at the present moment—to be followed possibly by similar travels in South America. Then a visit to Holland on his way home may take him some time, so that when he returns to Adyar he may possibly celebrate his seventieth birthday in that pivot and centre of our Society.

Mr. Fricke's abilities and capacities lie preëminently along one line—that of propaganda. He is not a *savant*, nor is he at heart an administrator. But his lectures have been numberless, both in Holland and in other places where he has been active. Above all he is a man of faith—of childlike, complete and wholesale faith. As is the case with so many other of our prominent workers he is a type all by himself. Genial by nature, endowed with shrewd common-sense taught him in a long and varied life, full of good humor, sensitive, gay, guileless, transparently *de bonne foi*, with frequent rushes of vibrating enthusiasm, having contacted life in the middle spheres of 'ordinary' humanity—neither too learned nor too low—he has exactly the qualities to expound Theosophy, not as an abstruse science, nor as a dwindling system of highflying metaphysics, but rather as a valuable, potent, intensely real, practical, immediate theory of life and existence, as a system of belief and aspiration for the ordinary, busy, natural man and woman of this world.

As such the Dutch members had long learned to appreciate him, and they called him affectionately 'Father Fricke,' taking him as a patriarchal leader of the flock. He himself knew and smilingly acknowledged this, and when it was remarked that his lectures were largely abstracts, and often—in non-English countries—translations of Mrs. Besant's lectures, he would reply unabashed: "My dear friends, you won't seriously pretend that I have better things to say than Mrs. Besant, or that I can speak more eloquently



than she! So be grateful that I bring you translated wisdom of the first order, instead of making a vain attempt to provide you with second-rate matter of my own making!"

This honest humility is one of his fine qualities, and as to its wisdom—there is a lesson here.

But it should not be thought, therefore, that he has no wisdom of his own, for it has struck me many a time how often he would, in discussion or private conversation, utter some quaint but intensely practical simile or explanation, striking straight home with force and conviction. Or how in debate or in public speech he often suddenly lit up with an inspiration of his own, all aglow and intense in speaking the message—and then there would be a deeply impressive something which would not miss its result.

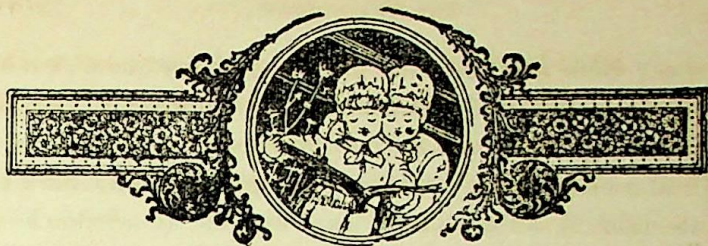
One thing must not be left unmentioned: to Mr. Fricke, Madame Meuleman was his great, personal teacher, his revered guru. As is the case with some others of the old Amsterdam Headquarters' group she is to him one of the Very Great to whom his heart goes out in reverence and gratitude, to whom he owes more than life itself. And it is precisely this more intimate conviction that has given him force to persist in his work for Theosophy and has brought him to the honored place where he now stands.

His devotion to Mrs. Besant too is great and entire. To him her way of interpreting Theosophy is that which is the most inspiring, the most suited for the world at large. Madame Blavatsky may be a trifle too complex, Mr. Sinnett a trifle too intellectual, but, according to him Mrs. Besant is exactly what is needed: enough for the mind, enough for the heart, enough for the body, enough for the soul.

But sufficient is said now of Mr. Fricke's work, life and character, and we may conclude with the wish that he still may be with us for many a year to hold his useful place in our society, exemplifying a valuable aspect of character, of temperament, of work and of Theosophy. And in thinking of him as a man of faith we may remember the deep saying of Herakleitos: The knowledge of the divine keeps away from the understanding, largely because of lack of faith.

J. v. M.





## ROUND THE VILLAGE TREE.

### THE STORY OF GIORDANO BRUNO.

[The stories of Hypatia (published last month) and Bruno (begun in this number) were written by me when I was a sceptic, to complete the series which have been reprinted here. These two martyrs fascinated me much in the past—A. B.]

A boy was lying on a vine-clad hill, looking dreamily over the blue Mediterranean sea. As he lay there he could see the beautiful Bay of Naples, curving inwards to the fair city; and behind him rose, stern and forbidding, the mountain of Vesuvius, sending its dark smoke up into the stainless purity of the sky. One of the loveliest scenes that Italy, or that perhaps even the world, could offer was spread before his eyes; but the boy, readily sensitive as he generally was to all beauty of form and color, to-day seemed indifferent to it all, and the large eyes, "full of speculation," were blind to the landscape he knew and loved so well.

For the lad was on the verge of a grave decision; should he or should he not bid farewell to the brightness of his youth, and shut himself up within the grey walls of a Dominican monastery, to devote himself there to study and to the search after truth? Monk or soldier, it seemed, he must be. The times were rough and violent, and there was no chance for peaceful study save under the garb of the monk. Besides, Nature herself seemed as uneasy and troubled as the States of Italy. In the quaint words of an old chronicler, there were "earthquakes, inundations, eruptions, famine, and pestilence; in that troublous time creation itself seemed to violate its own laws." And the boy was fanciful and superstitious, and he thought that perhaps the monastery would be the spot most approved of by his God amid such troubles. But most of all, learning seemed to beckon him; for within the monastery were books, and ancient manuscripts, and wonderful



parchment rolls that he could not yet decipher but which Father Anselm had promised him that he should understand, if he donned the garb of the monk and took on him the vows of Dominic. His pulse beat more quickly and the color glowed on his dark cheeks as he thought of all he might learn and the knowledge he might master, as with some the pulse would beat in dreaming of gay frolic, and the color glow with thought of some bright scene of festivity or of love. And when Giordano Bruno rose from the hill-side his mind was made up, and he had resolved to enter the Dominican monastery, for there he fancied that learning should be his comrade, and truth itself should lift her veil before his eager reverent eyes.

"You have been long, Giordano, and it grows late," said his mother tenderly, as the lad entered his lowly home in the little town of Nola. "And your uncle has been awaiting you, and has gone away sore vexed. For he says that now you are a strong lad and a tall one, it is time that you should throw away the books you are ever poring over, and should learn to carry arms, as befits a gallant lad."

"Mother," the boy answered gently, "I shall never carry arms, nor go out to rob and kill my fellows at the order of some idle noble. I have resolved to go to the Dominican monastery, where I have long been for study under Father Anselm, and the good monk has promised that he will teach and train me, if I will promise after awhile to take the vows of the order, and become one of the brethren there. And, truly, to me it is a nobler life to study and learn what wise men have written, than to put on casque and hauberk and go slay poor simple folk who have done no wrong to any."

"But your uncle, my son, your uncle," urged the mother, anxiously. She had long known that her son cared for the study rather than for the street, and was therefore in no wise surprised at his words; but she had feared lest his uncle should be wrath, and deal harshly with her fatherless boy.

"My uncle may fight as he will," laughed the boy merrily, "and scold as he will, too, so you be not angry or grieved, sweet mother mine." And he twined his arms lovingly round his mother's shoulder, and kissed away her tremors and her anxieties, till she sat



down happily to supper, content in her heart of hearts that her darling should escape from the turmoil of that dangerous time, and should grow into a revered monk like Father Anselm, or one of the grave brethren of the famous monastery to which he belonged. But no such monk as one of those, poor anxious mother, shall be that gallant-hearted, passionate, eager lad of yours. Oh, could you have read his fortune on that summer evening, I doubt whether you would not have chosen for him the rough toils and perils of the soldier's life rather than that seemingly peaceful one which opened as the monastery gate rolled back to let in the future monk, and which ended on the field of flowers in Rome, long ere the full life had begun to sink into old age. But that future was hidden from her loving eyes, and she bade farewell to her boy, sadly indeed, but yet resignedly, as he set forth to his new home, and plunged into the new studies with all the eagerness of his fiery youth, with all the passion of his warm Italian heart.

And there for some years he studied, and when the due time arrived he took the vows of the Dominican order, and clad himself in the monk's frock. But Father Anselm, who loved him, and who marvelled at his keen wit and his strong subtle thought, would oftentimes shake his head gravely and sigh: "I fear me that that keen head will not rest easy under the cowl, and that that strong brain will bring its owner into trouble." And he would try to check the young man's eager questioning, and to dull his ardor after study, for he thought that there was peril in the future, in those days of growing heresy, for a youth who would never accept an answer to a question if the answer would not bear investigation, and who must ever be probing the old truths and the old beliefs, and refusing to accept as certain all that holy Church taught and all the traditions of Rome.

"My son, my son," the gentle old monk would say, "you seek to know too much. There is danger in your endless questionings and in your desire to be wise above that which is written. Read your breviary, and chant your offices, and leave Copernicus and his dreams alone. Does not Holy Writ declare that God "has fixed the round earth so fast that it cannot be moved," and did not Joshua call on the sun to stand still—a command which would have been absurd had the sun been stationary, as Copernicus suggests?



The book tells us distinctly that 'the sun stood still,' and it must, therefore, have been moving before. Giordano, Giordano, my son, your questionings will lead into heresy, if you be not careful, and the Holy Inquisition has arguments that I would be loth to see applied to my favorite pupil."

Then Bruno would kiss the old man's hand, and say some light word to comfort him; but alone he would pace up and down his narrow cell, struggling, thinking, wondering, praying for a light that never came in answer to his prayer, and longing to be free of the narrow round of monastic duties, and to share in the intellectual struggles, the sound of which he heard afar, the struggle raging in every University of Europe between the old order and the new, between the philosophy of the past and the thought of the present. The young lion found his cage too narrow for him, and the confinement began to gall.

A. B.

*(To be continued.)*

## STORIES FROM THE HISTORY OF CEYLON.

### THE INTRODUCTION OF BUDDHISM INTO CEYLON.

#### THE OBTAINING OF THE RIGHT BRANCH OF THE GREAT BODHI-TREE.

Now we have to go back a little to the time of that Vassa, which has been described in the account of the "Dedication of the Mihintalé-Mountain." King Asoka received Arriṭṭha very kindly, and after hearing of the great desire of Princess Anula and her five hundred women to become ordained as Nuns, and of Mahinda's request to send with Sanghamiṭṭha the Right Branch of the holy Boḍhi-Tree, Asoka consulted with his daughter, who at once consented to go to Laṅkā. Then King Asoka invited the priesthood of Patalipuṭra to a feast, and asked the High-priest whether it was permitted to send a branch of the Holy Tree to Laṅkā. The answer was in the affirmative, and King Asoka at once made preparations to have this done. He ordered the road to the Boḍhi-Tree, which was one hundred and twelve miles away, to be cleansed and richly decorated. Then he ordered a beautiful golden case to be made for the Branch, and Vissakamma himself, assuming the character of a goldsmith, made this case, which was fourteen feet



long and eight inches in diameter. King Asoka took this splendid vase to the holy Boḍhi-Tree, accompanied by his army and the whole priesthood. A great circle was made round the tree, and King Asoka stood within this circle, facing the Boḍhi-Tree. Lifting his clasped hands, he gazed at it praying that some indication should be given to him, as to which branch he should take. Then suddenly the tree seemed to vanish before their eyes, and only *one* branch remained visible. This indicated very plainly to Asoka and to all those assembled that this was the branch which should be taken. Then King Asoka made offerings of flowers before the Tree, walked round it, and bowed down at eight places. Then he ordered a golden stool to be brought, and the golden vase made by Vissakamma, and climbing on the stool, with a golden brush in his hand filled with vermilion, he made a circle round the branch and said: "If this supreme Right-Boḍhi-Branch, detached from the Boḍhi-Tree, is destined to depart hence to the land of Laṅkā, let it, self-severed, instantly transplant itself into the golden vase. Then my faith in the Religion of the Buddha will be unshaken." And behold! before the eyes of the King and all his Priests and the people, the branch severed itself at the place where King Asoka had made the circle, and rested on the top of the golden vase. Then King Asoka drew nine more circles on it with the same brush, at intervals of three inches, and ten roots came forth from each of these circles and planted themselves in the vase, which was filled with earth and scented oil. Seeing this marvel, King Asoka, still standing on the golden stool, shouted with joy, the Priest cried "Sāḍhu" and the cheers of thousands of people rose up and echoed far over the land.

Brilliant rays of the six colors<sup>1</sup> shone from it, and the newly planted Branch rose into the air, where it stayed for seven days, wrapped in clouds.

King Asoka remained during these seven days near the Boḍhi-Tree, and after the seven days were over the clouds disappeared, and the Branch showed itself to the whole multitude in the silvery rays of the moon, shining with the six colors. For seven more days King Asoka, his Priesthood and many of his subjects remained

<sup>1</sup> Dark-blue, yellow, crimson, white, dark-red, and a mixture of all the colors according to the Buddhists of Laṅkā.



there, offering flowers to the Boḍhi-Tree and to the newly-planted Branch. Then he took the Branch, placed it on a golden car, and in procession it was taken to his beautifully decorated capital Pāṭalipuṭra, and placed under the Sāl-tree<sup>1</sup> in the eastern part of it, making daily flower-offerings to it.

On the seventeenth day after King Asoka had taken possession of the Boḍhi Branch, new leaves sprouted forth all at once, and therefore the King thought the right time had come for it to be carried across to Laṅkā, and he made preparations to send his daughter Sanghamiṭṭa with the Bo-Branch to Laṅkā; decorating his best ship and launching it on Gaṅgā, he appointed eighteen persons of royal blood, eighteen members of noble families, eight of the Brāhmaṇa and eight of the Vaiśya castes as guardians of it, and some of the lower castes to water it with eight golden and eight silver vases.

Sanghamiṭṭa with her eleven Priestesses and the Minister Arriṭṭha also embarked at the mouth of Gaṅgā, and the ship with its precious load dashed into the foaming waves of the Indian Ocean. Lotus flowers of the five different colors blossomed round the Boḍhi Branch and melodies of sweet music sounded above it, while the accompanying Devas brought innumerable offerings to it. But the Nāgās wanted to take possession of it and used their magical arts to obtain it, but the High-Priestess, who was an Arhat and possessed the Siddhis, watched carefully, and when she perceived their plot, she took the form of Supanna and terrified the Nāgās, so that they had to give up their evil plot. Then they implored Sanghamiṭṭa to allow them to take the holy Branch for seven days to their own settlement, that they might worship it there for their benefit, and Sanghamiṭṭa gave them permission to take it, knowing very well that they would not dare to keep it.

So the Branch vanished from its temporary resting place on the ship for seven days and then re-appeared.

Very soon after its re-appearance the shores of Laṅkā came into sight, where good King Tissa was waiting impatiently for its arrival, having been informed by Mahinda that it was coming near.

Mahinda, Samanera, Sumana, and the other Theras were also waiting on the sea-shore to receive the Branch, and when the ship

<sup>1</sup> Under a Sāl-tree the Buddha was born, therefore it is venerated.



came near enough, the happy King Tissa calling out: "This is the branch from the Bodhi Tree at which the Buddha attained Buddhahood," rushed into the sea up to his neck. The Bodhi Branch was lifted out of the ship and carried to a splendid hall which had been erected on the shore, and King Tissa, making flower-offerings to the Branch and dedicating his kingdom to it, himself remained as a sentinel there for three whole days, thereby showing that he, as the King of the land, wished to be the guardian of the holy Tree.

Then a magnificent car was brought and King Tissa and a great number of people accompanied the holy Branch on its passage to the Mahamegha-Garden, stopping at different places, which had been consecrated by the presence of the former Buddhas, and reached Anuraḍhapura in fourteen days. At the time when the shadows are longest, the procession entered the northern gate of the beautifully decorated capital, passed through it and out of the southern gate again to the Mahamegha-Garden. Here they stopped at the gaily decorated spot, which Mahinda had pointed out as the place sanctified by some former holy Trees, and King Tissa, assisted by representative men, lifted the sacred Branch out of the car. Then the Branch sprang up to a very great height, and remained suspended in the air, and a halo of the six colors shone round it. This halo remained till the setting of the sun, when it descended to earth again, and the roots, which had filled the golden vase, drew themselves out of it, clung to the golden vessel outside and forced it with themselves down into the ground. So the sacred Bodhi Branch planted itself without the help of the people, who stood around in awe and wonder. Then a sudden deluge of rain descended and clouds enwrapped the Tree, so that it became invisible for seven whole days and nights. This was a sign for the people that their Tree was taken care of by the Devas, who wished it to be *firmly* planted, so that it should stand with their blessings for centuries, to preach to the people the constancy of the Dhamma, which had come to Laṅkā to leave it no more.

At the end of these seven days all the clouds disappeared and the firmly planted Branch stood there in its halo of the six colored rays.

Mahinda and his Theras, Sanghamitta and her Theris, King Tissa and the whole royal household, as well as the whole Priest-



hood and the thousands of people assembled there, held a great festival of rejoicings at which many wonders occurred.

While the people were looking on, one fruit ripened on the southern Branch of the young Tree. It fell down, and Mahinda picked it up, handing it to King Tissa for him to plant it. The King set it in a golden vase filled with earth and sweet-smelling oil. While they were yet looking at it, it sprouted, and soon eight plants showed themselves. These eight plants were planted at the different places where the Branch had rested on its way from the sea to the Mahamegha-Garden.

Round our sacred Tree a beautiful enclosure was built. Terraces led up to it, and the steps, guarded by guardians cut out of granite blocks, can be seen to the present day. Beautiful columns cut of one stone supported the brass roofs of the four entrances to the enclosure, and before each of these entrances were laid richly carved moon-stones.

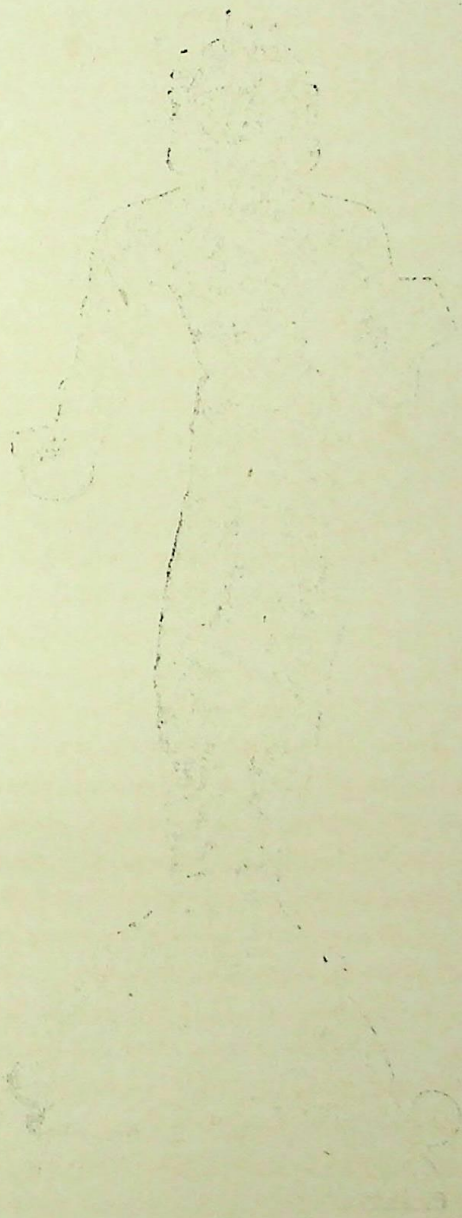
This sacred Bodhi Tree stands yet after two thousand two hundred years. It has now grown into a venerable grove. The grand surrounding structures have almost all crumbled away, but some steps, two guardians and some columns remain to give us an idea of what the place must have been in olden times. This, the oldest historical tree in the world, if it only could speak, would tell us of the rise and fall of the great Buddhist civilisation, which centred itself round its leafy shade. It would tell us how enemies came and destroyed the sacred buildings which gave proof of devotion to the Buddhist Religion, and it would tell us of Sanghamitta, the great Nun, under whose care this marvellous Tree was brought. It would speak of King Tissa's devotion, the first of the religious heroes of Laikā, who dedicated the Mahamegha-Garden and all the surrounding land to the Buddhist Religion, which yet treasures this Holy Tree as a witness of all its glory and alas! also of its downfall.

Will it rise again? Let us hope so! For the signs of a new spirituality have come. Again hundreds of pilgrims travel to the Holy Tree, and bring their flowers of devotion to its venerable foot.

Maybe the Holy Tree will have to tell in coming Ages the story of a renewed glory.

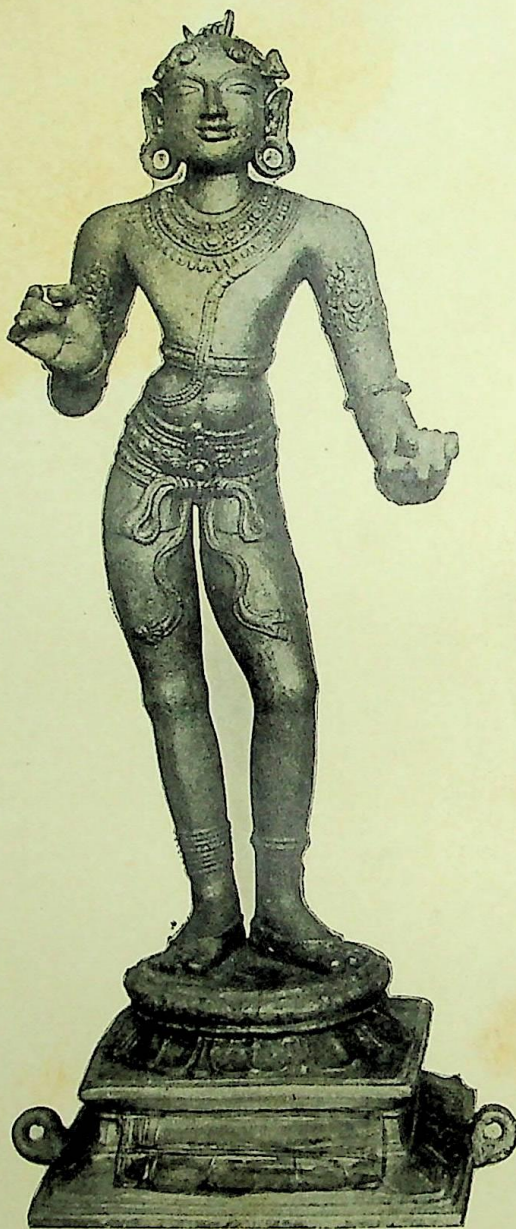
M. MUSÆUS HIGGINS.





THE ARYA SAMAJ FOUNDATION  
CHENNAI





SUNDARA MURTI SWAMI.  
[ CEYLON. ]



## SUNDARA MŪRTI SVĀMI.

One picture this month is a reproduction of a bronze figure of the Tamil Shiva Saint, Sundara Mūrti Svāmi. It is one of a splendid series of Hindu bronzes recently discovered at Polonnaruwa in Ceylon, and now in the Colombo Museum.

The story of Sundara Mūrti Svāmi is briefly as follows:

Here in Himmavastar in the Madras Presidency, he was adopted by the King, but brought up strictly as a learned Brāhmana. When he grew up a suitable marriage was arranged. Arrayed in bridal attire, he set out for the marriage. Then Sivan, "though he has neither form, nor name, yet for the sake of saving human souls, took shape as an aged Brāhmana, and came from Kailās to bar his way." He took up a piece of written palm-leaf, he claimed the boy as a family heirloom, an inheritance earned, and the boy at last tore up the palm leaf. The old man explained that it was only a copy of the original. The boy was agreed that the original should be submitted for inspection to the *Thamizhars*, the place where the old man lived. It was found to be a copy of a copy of a copy in writing, and to bind himself and his descendants to the old man. Witnesses present had to attest their knowledge of the matter, that the marriage must be stopped and the boy must stay at the old man's place as a slave. But where did he live? The boy did as, and he led the way into a cave, and there he remained.

Thus appearing to the boy as Sivan with Uṣa and Nandī, he turned him as a devotee of old. Sundara Mūrti Svāmi worshipped upward with tears of bliss, feeling himself like a rootless tree. He realised the inner meaning of all that had passed and a passion of devotion passed through his heart.

The Lord said: "My favorite worship is the singing of hymns; sing Tamil hymns now." The boy said he knew not how. "As I am called my *śaṣṭhman*," said the Lord, "so let that be my name." So he sang his first hymn, of which the first verse runs:

Oh moon, the wonder of the crescent moon, Oh Lord and gracious one,  
that I ever think on Thee, my heart remembering Thee always;  
I have seen Thee, Yegpai river on the South;  
Thee who stand in the fair city of Yegpai Nallār,  
how can I deny it?

The figure represents the boy in his bridal dress, at the moment of his adoption in the temple. It is, as it were, the "Soul's" gloriously true and beautiful embodiment of the idea of devotion and adoration. This is the "passion (*rasa*) that animates the whole. It is expressed not only in the feature of the face, but in the whole action of the whole figure. The figure is one of the masterpieces of Indian sculpture.

A. K. COOMARASWAMY, D. Sc.





SUNDARA MURTI SWAMI.  
[ CEYLON. ]



## SUNÐARA MŪṚṬI SVĀMI.

Our picture this month is a reproduction of a bronze figure of the Tamil Shaiva Saint, Sunḍara Mūṛṭi Svāmi. It is one of a splendid series of Hindū bronzes recently discovered at Polonnaruwa in Ceylon, and now in the Colombo Museum.

The story of Sunḍara Mūṛṭi Svāmi is briefly as follows :

Born at Tirunavatur in the Madras Presidency, he was adopted by the King, but brought up strictly as a learned Brāhmaṇa. When he grew older a suitable marriage was arranged. Arrayed in bridal attire, he rode out for the marriage. Then Sivan, "though he has neither form, nor city, nor name, yet for the sake of saving human souls, took shape and name as an aged Brāhmaṇa, and came from Kailās to bar his way." Holding up a piece of written palm-leaf, he claimed the boy as a family slave. An altercation ensued, and the boy at last tore up the palm leaf in anger. The old man explained that it was only a copy of the original. Finally it was agreed that the original should be submitted for inspection by the Brāhmaṇas of the place where the old man lived. It was found to be in the boy's grandfather's writing, and to bind himself and his descendants as slaves to the old man. Witnesses present had to admit their signatures. It was agreed that the marriage must be stopped and the boy must follow the old man as a slave. But where did he live? "Follow me," said he. The boy did so, and he led the way into a Sivan temple and there disappeared.

Then appearing to the boy as Sivan with Umā and Nandī, he claimed him as his devotee of old. Sunḍara Mūṛṭi Svāmi worshipped the Lord with tears of bliss, feeling himself like a rootless tree. He realised the inner meaning of all that had passed and a passion of devotion passed through his heart.

The Lord said: "My favorite worship is the singing of hymns; sing Tamil hymns now." The boy said he knew not how. "As you just now called me 'madman'" said the Lord, "so let that be my name, and sing." So he sang his first hymn, of which the first verse runs :

Oh Madman, Oh wearer of the crescent moon, Oh Lord and gracious one,  
How comes it that I ever think on Thee, my heart remembering Thee always?  
Thou hast placed the Vennai river on the South;  
O Father who dost abide in the fair city of Vennai Nallūr,  
Since I am Thy slave, how can I deny it?

The bronze figure represents the boy in his bridal dress, at the moment of realisation in the temple. It is, as it were, the "Soul's Awakening"; a gloriously true and beautiful embodiment of the idea of bhakti, passionate adoration. This is the "passion (rasa) that animates the figure"; it is expressed not only in the rapture of the face, but in the form and action of the whole figure. The figure is one of the masterpieces of Indian sculpture.

A. K. COOMĀRASVĀMY, D. Sc.





## REVIEWS.

### THE SEVENTH ADYAR POPULAR LECTURE.

*Religion and Music*, by Annie Besant, P. T. S. The *Theosophist* Office, Adyar, Madras, S. Price one anna; 100 copies Rs. 5/-; 500 copies Rs. 21/-; 1,000 copies Rs. 40/-.

This is a very interesting pamphlet on a subject which is now touched by our President for the first time. She treats it "from the standpoint of the occultist, not from that of the artist." She places the origin of music in the Atlantean world. She speaks of the uses of music in war, in the arousing and refining of the emotional nature, in the man-traviḍyā, and, most important of all, in quieting and harmonising the body for a fruitful meditation. She works out the difference between eastern and western music; here are the important points: "A chromatic scale in the West gives the limits on a western piano; in the East, many notes are interposed, and the gradations are so fine as to be indistinguishable to a western ear until it is trained to hear them." "Eastern music is a succession of notes, a melody, while western music consists of notes played simultaneously, and yielding harmony." Western music "stirs the passions, sometimes masters the intellect, but it does not touch the spiritual note, which often thrills the nerves to a pleasure that touches pain in its keenness, well-known in Indian music. . . . It stirs the more delicate shades of love, the finer chords, the unsatisfied yearning of it, the ever-frustrated longing for utter identity, so that it is not an appeal to passion but rather of lifting passion into emotion, purifying and refining, with an ever elusive suggestion of the underlying meanings of the physical, of the regions where Spirit is the lover, where God is the beloved." Western music often touches lower astral matter, while the eastern affects the higher astral body and the buddhic sheath. And who plays the *true* music? Not the artist but the occultist, the real spiritual man, who, transcending the dissonance of the world in which we live, creates the true melody, summing up in his own being the one pure note with countless harmonious vibrations. This is a very instructive pamphlet, and we recommend it to all our readers. For propaganda work it is excellent.

B. P. W.

### THOUGHTS ON MODERN LIFE.

*The East and the West*, by Svāmi Vivekānanda. The *Brahmavādīn* Office, Madras. Price 12 annas.

This book, by Svāmi Vivekānanda, is a characteristic expression of its author's well-known ability to make the East and West see each other in their true characters. In it he accounts for their undue criticism of each other by a lack of sympathy and understanding, and explains that each has its own good qualities, of which no nation, any more than any individual, has a monopoly. The great aim of the Indians, to attain Mukṛti



or spiritual independence, contrasts strongly with the dharma of the West, which gives rather an impulse to seek enjoyment and happiness. The Christian injunction "love your enemies," and the *Gītā* teaching "always work with great enthusiasm, destroy your enemies and enjoy the world" seem to have been reversed in practice. He recommends the natural method, first to enjoy, then to renounce, since no renunciation is possible where there is nothing to renounce. The fall of India is attributed to the sweeping influence of Buddhism, and its failure to prescribe a middle course of teaching, in consonance with the capacity of those who are neither inclined nor adapted to evolve along one road. He asks why a whole nation should be compelled to take the same path to Mokṣha. Another reason for failure is the misconception and wrong practice of the "caste-dharma," a vital point for the nation. Every nation has a national purpose, and it declines when that ideal fades from the hearts and minds of its people. The life and purpose of the Indian nation is Mukṣi, and any interference with this must result in disaster, as has been proved by the effect of the attempts of missionaries and other ill-advised persons to substitute a lesser ideal. The secret of the success of the English rule is its non-interference with the religion. Fashion is a mark of caste among the Westerns, and their great physical superiority is due to their good dress, good food, good climate, and especially to late marriages. Manners and customs differ also. Cleanliness within is religiously observed in India, while a heavy penalty would have to be paid for neglecting the exterior, its dire results being cholera and plague. The ideal should be cleanliness of body, mind and life. Food and the manner of taking it is another contrasting feature, vegetarianism and conscientiousness being the rule of one, while with the other it is merely a matter of enjoyment, notwithstanding injury to health, and without consideration of the barbarity of the custom of wholesale slaughter for the eating of animals, a custom which is a very decided barrier to those attempting to lead a spiritual life. Flesh is recommended for the laborer and the soldier. In the West the open and universal worship of Shakti (woman) differs from the East, where it is restricted to holy places and stipulated times. The men of India are taught that they should exercise full control over the passions, but the chastity of the woman is universally observed.

G. G.

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#### DR. STEINER'S NEW BOOK.

*Initiation and its Results*, by Rudolf Steiner, Ph. D., translated by Clifford Bax. Theosophical Publishing Society, 161, New Bond Street, London. Price 3s. 6d.

Dr. Steiner has a personality of his own; he is a leading figure in the front rank of Theosophists. The perusal of the volume under review—which is a sequel to his *Way of Initiation* published last year—confirms our view that he has his own theories as regards occult development, and that he represents a somewhat different and new phase in the Theosophical Society. It is indeed a good sign that within our fold divergent views on even important matters of practical value can stand



side by side, and not only stand but be made use of. It means the growth of a certain tolerance and the overcoming of sectarian dogmatism.

The volume is said to be an advanced text book of occultism, and it is remarked, "it has not until now been deemed expedient openly to publish such far-reaching revelations of the occult"—a statement whose accuracy we fail to realise in perusing the book. Certainly some things said are strange, and many of the startling details we come across in print for the first time. For instance, the very first chapter on "The Astral Centres" is full of such statements and details. It is said that for the development of clairvoyance—for perceiving the thoughts of others, for gaining knowledge concerning the sentiments of others, and for gauging the capacities and talents of others—three respective centres are to be developed: (1) in the vicinity of the larynx with its sixteen petals; (2) near the heart with its twelve petals; and (3) in the pit of the stomach with its ten petals. The methods of developing these are given, and we are surprised to find that they wholly hinge upon the acquirement of certain *moral* qualities. We have understood from our leading writers that the possession of psychic powers is not necessarily a sign of a noble, lofty and spiritual nature; that these psychic powers could be obtained by any one if he worked along the proper lines, which had little to do with the development of the moral character. Just as an athlete is not a spiritual being because he has developed sinewy muscles, so also a psychic with his numerous powers belonging to the astral body need not necessarily be a Yogī of holiness and wisdom. Now in this book Dr. Steiner contends that—we will take only the one example of the sixteen-petalled lotus—if one wants to develop the power of reading peoples' thoughts one must work at this centre in the vicinity of the larynx. It has sixteen petals, of which eight "have been developed already during an earlier stage of human evolution, in a remote past. . . . The manner of their activity, however, was only compatible with the dull state of consciousness. . . . As consciousness then grew brighter, the petals became obscure and withdrew their activity. The other eight can be developed by a person's conscious practice, and after that the entire lotus becomes both brilliant and active." For the development of these eight petals eight qualities are to be incorporated in our constitution. Here is the list: (1) the proper manner of receiving ideas; (2) control of resolutions; (3) control of speech; (4) regulation of outward action; (5) endeavor to live in conformity with both Nature and Spirit; (6) right endeavor; (7) effort to learn; (8) power to look inward. It is said: "He who thinks or speaks anything that is untrue kills something in the bud of the sixteen-petalled lotus. Truthfulness, uprightness and honesty are in this connexion formative, but falsehood, simulation and dishonesty are destructive forces." And again: "So long as one has to give special thought to matters already described, one is yet unripe. Only when one has carried them so far that one lives quite habitually in the specified manner can the preliminary traces of clairvoyance appear." Side by side with these we must give another quotation which modifies them in a way: "There are certain instructions by the fulfilment of which the lotus may be brought to blossom in another way. But such methods are rejected by true occultism, for they lead to the destruction of physical health and to the ruin of morality." The above eight steps are said to correspond with the Noble Eightfold Path of Buddhism.



This is an instance to show the trend of the book and the way in which the subject is treated. We recommend all earnest students to read it carefully and try to understand Dr. Steiner. That the book has information to give we need not hesitate to affirm, and as impartial students we ought to hear all sides, and not only hear but try to get at the underlying truth thereof. That Dr. Steiner's book has something to teach and that it puts forward facts which open a new vista before us are enough temptations to cause us to ponder over his work. And after all it may come to pass that what seems on the surface so unusual and so strange may be only a mask which hides the same great and noble truths familiar to us under another form.

B. P. W.

#### OUR PRESIDENT'S LONDON WORK OF 1909.

*The Changing World and Lectures to Theosophical Students*, by Annie Besant, P. T. S., Theosophical Publishing Society, 161, New Bond Street, London, W., the *Theosophist* Office, Adyar, Madras, and Theosophical Publishing Society, Benares. Price 3s. 6d. or Rs. 2/10.

Amidst all her multifarious duties our President has found time to bring out this excellent volume of fifteen lectures, eight of which were delivered before huge public audiences in London. Reading these lectures we cannot but see that the world has been changing in religion, science, art and social conditions, and that the great message our President has delivered about the coming race to be ushered on the stage of the world by the advent of the Supreme Teacher of gods and men must necessarily affect the thought of this generation. The position our Theosophical Society occupies and will occupy in this mighty task has well been indicated. We cannot speak too highly of these edifying lectures; they will ever stand on record as embodying a clear exposition of the history that is in the making and of the future that awaits us.

The second part of the book comprises seven lectures delivered to Theosophical students, all of them containing much of valuable thought; these our students should not only read but ponder over. The first, "The Sixth Sub-Race," speaks of the practical importance of the correspondences between Root- and sub-Races, enumerates the qualities necessary for men of the coming sub-race, and also refers to the type of bodies necessary for its pioneers. "The Immediate Future" shows the position of the Theosophical Society in relation to the sixth sub-race. We may record what our President has said, we believe, for the first time in print regarding the important facts that the two Masters will be the Manu and the Bodhisattva of the sixth Root-Race. She says: "Now those exact facts were unpublished at the time, but they passed from one to the other among the more advanced students of that period. Coming into the Society in 1889, this particular fact did not come within my knowledge until 1895.....In 1895 they were re-communicated to myself by my own Master, and have since been passed on to the older members." The third lecture seems to us to be one of the most important ones. Speaking on the value and danger of the Catholic and Puritan spirit within our ranks our President has given some priceless thoughts which we hope all our members will take to heart. She has said that both these types are quite necessary and have their place in



the Society; that both have their respective dangers, but also their respective value. She defines the Puritan type as consisting "in an attitude of protest and criticism rather than of ready acceptance of the prevailing thought of the time." The Catholic spirit "is reverent of tradition, which is willing to submit to reasonable and recognised authority, which is willing to take a great plan and co-operate in it, and realise that the presence of the architect of the plan, if He be a person highly developed, say a Master, is enough to give it authority, and that there is no lack of freedom or dignity in accepting the plan of a greater, and working it out to the utmost of one's ability." This lecture should be read and re-read by all of us. "The Sacramental Life" is the fourth lecture, and tends to impress on us the fact that "all life is sacramental, rightly understood; that every outer action should be connected with a spiritual truth." Then follows "Address on White Lotus Day, 1909," which contains some food for thought. It says that the chief mission of the Society is to prepare the way of the Lord and that we must incorporate within ourselves the virtues of reverence for greatness and recognition of high spirituality. It is suggested that many will not been able to recognise the Christ when He comes, as was the case when He came last time. "If you can develop that in yourself which is like a Master, then, and then alone, will you know a Master when He comes"—and we must quote the plain and startling statement: "Masters dare not come yet, because even in the Theosophical Society They would not be welcomed." In "The Nature of the Christ" our Christian readers will find a lucid exposition of this much discussed problem. The last on "The Theosophical Student" is another very thoughtful lecture, in which it is urged that a Theosophical student "must seek to understand what is meant by Revelation, what by Inspiration, and to distinguish revealed from inspired literature and both from the records of observation."

Space forbids our speaking at length of this admirable volume. We cannot polish the gold of wisdom that it contains, nor paint the beauty it manifests. We recommend the book to every one, Theosophist or non-Theosophist, and feel sure that the reader will find himself a better man after his reading than he felt himself to be before.

B. P. W.

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### WISDOM IN A NUT-SHELL.

*The Great Secret*, written down for all earnest seekers after truth, by Fred C. Ramsay. T. S. School of Arts, Brisbane, Price 7d.

This little booklet expounds two great aims, how to master fate and how to escape from its bondage; the first being attained by the great power of right thinking, and the second by the relinquishment of earthly desires. "Man is a creature of reflexion; as he thinks so he becomes" and "I am Brahman" are its two great axioms. Reflexion on the conviction "I am Brahman" means liberation from all illusion and escape from all bondage. The booklet provides an hour's fair reading.

G. G.



## OUR CONTEMPORARIES.

THE HINDUSTĀN REVIEW—(September) <sup>1</sup>.

"The Problem of Missionary Enterprise" is a valuable and interesting contribution from the pen of our friend Mr. George S. Arundale of Benares. The "abominable falsehoods" appearing in the *School Guardian* (wherein its editor remarks with regard to the Srinagar Mission School: "1,400 boys—mostly Hindūs and a large proportion of them high caste—are being changed from superstitious, cowardly, idle and untruthful beings into manly Christians") have prompted Mr. Arundale to write this excellent article. After referring to the impudent and absurd outward and visible form of missionary enterprise, the writer proceeds to examine the nature of the forces which have been at work to produce the success which missionary enterprise has achieved in certain directions. He answers: "Principally three: enthusiasm and sincerity among the workers; apathy among the Indians; self-interest among the converted." As to the first Mr. Arundale admits that there is praiseworthy sincerity in some of these people as regards the work of their Master, and it is but human nature that all Christians favor the converted Indians, though these chiefly belong to the very low castes. The second is the chief cause, and in it "we see not only the true cause of whatever success missionary effort has achieved, but also the key to the problem which confronts us." This apathy does not touch the lower classes of the population only, but permeates the whole race. The Indian parent suffers others to perform a duty which is one of his most sacred and responsible trusts. But the time has come for the people to begin to take upon themselves the education of their own children in their own ways. "Let Indian parents take warning, therefore, lest neglect and carelessness bring a heavy retribution upon the generations of the future; let them make a determined effort to exercise effective control over the education of their own children; above all, let them insist in no uncertain voice that their own faith and the faith of their ancestors shall be given its due place in the training of character."

*Other Contents:* "Bengali and Hindustāni Kayasthas"; "The Islām of Muhammad"; "The Theory of Absolute Privilege in our Criminal Courts"; "Indian Cotton Duties"; "Religion and Life"; "Evolution of Swadeshism"; "The Asiatic Society of Bengal"; "The Central Hindū College of Benares"; Literary Supplement, Reviews, etc.

MODERN ASTROLOGY—(October) <sup>2</sup>.

Bessie Leo's article on "Expansion and Contraction" gives a comforting view of the uses of joy and sorrow. These two forces are inevitable and potent for the unfolding of consciousness and the evolution of bodies. All real knowledge is gained through active experience of alternate joy and pain. Saturn and Jupiter are principally connected with the vibrations of sorrow and joy respectively. Saturn causes continued suffering, its vibrations (astrologically) having a curious effect upon the soul's vehicles, and they gain strength by contraction and solidification. Pain has the effect of turning the soul inward from

<sup>1</sup> 7, Elgin Road, Allahabad.<sup>2</sup> Imperial Buildings, Ludgate Circus, London, E. C.



the external bodies, and the result of each insight gained is permanent. The capacity to vibrate thus acquired has the power to reproduce itself at will. Thus power and strength are evolved by pain. To know the cause of suffering is to discard all bitterness towards it. A dull, narrow, uneventful life indicates limitation and youth of soul. All experiences are welcome to an advancing soul because he knows what is transpiring. Only the strong can assume heavy burdens. Adaptability marks a strong soul, and a life of vicissitudes and suffering is only for the older Egos. Discrimination is gained in this way and evolution is quickened. Joy is pain's natural opposite, and is presided over by Jupiter; great strength is required to work when no necessity demands it, or to serve others and lead a spiritual life amidst luxury. This can only be done by remembering that external possessions are but temporary. Experience of both contraction and expansion is essential to growth because the soul must learn to vibrate in all ways. The necessary equilibrium can be obtained by never losing sight of the world's sorrow in times of elation, nor of its joys when pain attacks. Gradually we learn to control them both and invoke Mercury, the God of Wisdom, which brings peace, the coveted boon of all aching hearts. The secret of peace is balance. Understanding brings peace and leads one to desire co-operation in the divine scheme of evolution. Through many lives we gain the knowledge that life is only valuable in service to others.

*Other Contents:* "The Editor's Observatory"; "Result of Prize Competition No. 12"; "News from Nowhere"; "The Sign Libra"; "The Foundations of Physical Astrology".

#### THE ANTI-VIVISECTION REVIEW—(August) <sup>1</sup>.

This is the second number of a new monthly edited by L. Lind-Hageby and it proposes to deal with "every aspect of the controversy, and contain articles on the moral, social, scientific and hygienic bearings of anti-vivisection." It "will be independent, militant, fearless and fair". The number under review contains four full-paged illustrations along with readable articles. "Open Letters to Vivisectors and their Friends" are published, and the column is open to replies. The open letter in this number is addressed to Professor E. H. Starling, M. D., F. R. S., and plain speaking appears to be the motto of the writer, who signs himself "Nemesis." "Knowledge by torture is thus justifiable in your eyes"; "You have never made the acquaintance of a dog. If you had, you could not speak or act as you do"; "Your fame as the Brown Dog's vivisector has gone all over the world"; "You cannot see that vivisection is cruel." These and similar statements ought to elicit a reply from Professor Stirling! There is another short but valuable contribution by Dr. G. R. Laurent of Paris entitled "Vivisection useless in Ophthalmology," wherein we read: "The vivisectors who pretend to do a work of science, do nothing, in fact, but a blind, stupid tormentor's work, and their practice is doubly criminal, for it is at once an outrage to the most sacred rites of morals and a defiance of logic and common-sense, and consequently of the sound doctrines which should precede the study of science."

<sup>1</sup> Clements Press, Kingsway, London, W. C.



*Other Contents:* "Editorial"; "The Congress"; "The Foundation Stone" (Sermon of the Ven. Basil Wilberforce, D. D., Archdeacon of Westminster); "Inaugural Speech to the Congress by the President Sir George Kekewich, K. C. B., M. P."; "Réglementation ou Suppression Totale de la Vivisection"; "Homceopathy and Vivisection"; "Correspondence".

THE MODERN REVIEW—(October) <sup>1</sup>.

"The Origin of the Kol Tribes and Sources of Their Ancient History" by Sarat Chandra Ray, says that India has vast fields for historical research. Little is known of the mysterious, prehistoric Kolarian tribes, although their ancestors once ruled and made the history of this country. Historians give but meagre accounts of them. Some of these tribes retain their traditions, which will soon be inaccessible unless some antiquarian investigators undertake their study. The Kolarian is the most important tribe, and the Mundas form one of their prominent sections. These now inhabit the highlands of Chotanagpore. They are almost black, short, with irregular features, scanty beard, thick lips and broad nose. Their history extends even beyond the advent of Aryans into Hindustān, and indicates that they had come in contact with the Samskr̥t-speaking Hindūs of India before settling at Chotanagpore, and also tells of the Seya Sandi Bir (a great desolate forest) as their home. Their cosmogonic legends bear evidence of being borrowed from the Hindūs, as their Ajabgarh, the first land to appear out of the Primeval Ocean, where their first parents were said to have been created, could not have existed till after the Tertiary Epoch when men, though savages, were widely scattered over the earth. It cannot be ascertained whether they emigrated from the Lemurian continent, from Eastern Tibet or Western China, or are genuine autochthones of Indian soil as they claim. Philologists have discovered some affinity between the languages of India, Cochin China, the Malay Peninsula, the Nicobars, the Malacca Islands and Australia. The Kolarian dialect bears a similarity to these and to other dialects of India, indicating some past contact or common origin. They assume that these countries were inhabited by a common race whose language alone survives them. There is evidence that the Mundas and Kolarian tribes originally lived in hilly regions along the Aravalli and the Vindhyan Mountains, gradually spread to Northern India, and then intermingled with the Dravidians, who assimilated some of their characteristic features and language. The inrush of the Aryans caused the Mundas to press southward; one band, the Khasis, settled in Central Assam, the progenitors of the Telangs of Pegu along the Irāwady, and other branches of the Kol race went to the Malay Peninsula, the Philippines and the Nicobar Islands, while still others went to Australia, as is evidenced by the discovery of stone implements and celts such as are found only in India along the trail of the Mundas. The Kolarians left behind were probably the Juangs, who now dwell in inaccessible hills of Keonjhar and Dhekanal. Samskr̥t literature abounds in antipathies to these black aborigines, and writers from the earliest Vedic times make them the greatest opponents of the Aryan Hindūs, most references making the Aryans victorious over them, accounts of the defeat of the lower tribes being

<sup>1</sup> 210-3-1 Cornwallis Street, Calcutta.



given in some of the Purāṇas and the *Mahābhārata*. Foreign writers seldom make mention of them, nor do the early Chinese travellers give any account of the Muṇḍa people. The Muṇḍas have no architectural remains except the crude stone memorials to the dead, nor have they any writing, hieroglyphics or coins. Their early history may only be gathered from themselves, from Samskr̥t writers and from archæologists.

*Other Contents:* "Anecdotes of Aurangzib"; "Revival of the Cane Sugar Industry"; "Swift Retribution"; "An Indian System of Education"; "History of Education in India"; "The Fatal Garland"; "Indian Sculpture and Painting"; "The Value of Tradition in Art"; "A Message America gave me for India"; "A University Training in Journalism"; "Ships and Ship-building in Ancient India"; Notes, etc.

#### THE OCCULT REVIEW—(October)<sup>1</sup>.

Dr. Franz Hartmann tells "An Authenticated Vampire Story" narrated to him by his friend "an experienced occultist and editor of a well-known journal". Some two years ago the friend was living at Hermannstadt, and often came within the vicinity of an old castle, situated in a wild and desolate part of the Carpathian Mountains, belonging to Count B— who, it was reported, had died and become a vampire. The friend of Dr. Hartmann, eager to make enquiries, went to the castle (then in charge of a caretaker and his wife) accompanied by his two assistants, Dr. E—, a young lawyer, and Mr. W—, a literary man. In the hall they saw a very curious oil-painting representing a lady with a large hat and wearing a fur coat. Dr. E— who is "a very sensitive person" saw the picture closing its eyes and opening them and smiling. A circle was formed to investigate spiritualistically, and the lady of the picture appeared and spelled her name "Elga." "Is the lady living?" asked Mr. W—, and the following answer was rapped out: "If W— desires it, I will appear to him bodily to-night at two o'clock." W— was "of a somewhat sceptical turn of mind, being neither a firm believer in ghosts and apparitions nor ready to deny their possibility." He was engaged in writing when at two o'clock he heard the foot-steps of a lady, saw her enter his room—it was the lady of the picture—and "there she silently posted herself. She did not speak, but her looks and gestures left no doubt in regard to her desires and intentions." To investigate, further séances were held and many strange phenomena took place. One is worth noting:

"Mr. W— was at that time desirous of obtaining the position as co-editor of a certain journal, and a few days after the above-narrated adventure he received a letter in which a noble lady of high position offered him her patronage for that purpose. The writer requested him to come to a certain place the same evening, where he would meet a gentleman who would give him further particulars. He went and was met by an unknown stranger, who told him that he was requested by the Countess Elga to invite Mr. W—to a carriage drive, and that she would await him at midnight at a certain crossing of two roads, not far from the village. The stranger then suddenly disappeared. Now it seems that Mr. W— had some misgivings about the meetings and drive, and he hired a policeman as detective to go at midnight to the appointed place, to see what would happen. The policeman went and reported next morning that he had seen nothing but the well-known, old-fashioned carriage from the castle with two black horses attached to it standing there as if waiting for somebody, and that he had no occasion to interfere and merely waited until the carriage

<sup>1</sup> W. M. Rider and Son, Ltd., 164, Aldersgate Street, London, E. C.



moved on. When the castellan of the castle was asked, he swore that the carriage had not been out that night, and in fact it could not have been out, as there were no horses to draw it."

We had better give the sequel in the writer's own words :

"But this is not all, for on the following day I met a friend who is a great sceptic and disbeliever in ghosts, and always used to laugh at such things. Now, however, he seemed to be very serious, and said: 'Last night something very strange happened to me. At about one o'clock this morning I returned from a late visit, and as I happened to pass the graveyard of the village, I saw a carriage with gilded ornaments standing at the entrance. I wondered about this taking place at such an unusual hour, and being curious to see what would happen, I waited. Two elegantly dressed ladies issued from the carriage. One of these was young and pretty, but threw at me a devilish and scornful look as they both passed by and entered the cemetery. There they were met by a well-dressed man, who saluted the ladies and spoke to the younger one, saying: "Why Miss Elga! Are you returned so soon?" Such a queer feeling came over me that I abruptly left and hurried home.'

"This matter has not been explained; but certain experiments which we subsequently made with the picture of Elga brought out some curious facts.

"To look at the picture for a certain time caused me to feel a very disagreeable sensation in the region of the *solar plexus*. I began to dislike the portrait and proposed to destroy it. We held a sitting in the adjoining room; the table manifested a great aversion against my presence. It was rapped out that I should leave the circle, and that the picture must not be destroyed. I ordered a Bible to be brought in and read the beginning of the first chapter of St. John, whereupon the above-mentioned Mr. E—(the medium) and another man present claimed that they saw the picture distorting its face. I turned the frame and pricked the back of the picture with my penknife in different places, and Mr. E—, as well as the other man, felt all the pricks, although they had retired to the corridor.

"I made the sign of the pentagram over the picture, and again the two gentlemen claimed that the picture was horribly distorting its face.

"Soon afterwards we were called away and left that country. Of Elga I heard nothing more."

*Other Contents:* "Notes of the Month"; "In Memoriam: George Tyrrell"; "Some Personal Experiences of a Clairaudient"; "The Work of Dr. Francis Joseph Gall"; "On Creation"; Reviews, etc.

B. P. W.

## ACADEMICAL MAGAZINES.

*Journal of the German Oriental Society, Vol. LXIII, No. 2.*

This is the most scientific of the oriental journals, and consequently it often contains almost nothing which would be of interest to a wider public. There is but one article in this number which we should not like to pass in silence, though it is probably the one which will find fewest readers because of its being crowded with philosophical technicalities. It is a contribution to the history of philosophy in Islām, by M. Horten, and is entitled "The Theory of the Modi of Abū Hāschim († 933)". We get glimpse into the workshop of the early Arabian philosophers which convinces us once for all that the sagacity and subtlety of these thinkers was in no way inferior to that of their Hindū colleagues. The starting point of the modus-theory lies in the discussions on the simplicity of God, i.e., in the question whether the divine qualities are inherent in God, or whether God could not be imagined without them. Some said that there is no difference between the qualities and the being of God; others held that the qualities are not inseparable from God, though not different from Him. As a



mediator between both parties Abū Hāschim came forth with the doctrine that the qualities are modi of the divine being—i.e., that they are inseparably connected with, but neither identical with, nor different from God. And this theological theory grew in importance by its being transferred to two purely philosophical problems—that of the substance and that of the universalia. In the one case the modus was made the link between the accident and the substance, and in the second case the universalia were united with the divine qualities into one category: the modus. The Be-ness of things, as well as all the modi, are, for reasons expounded at length, “neither existing nor non-existing”. Many objections were raised against the new theory (e.g., that it would result in a *regressus in infinitum*), but Abū Hāschim had ingenious answers to all of them. This theory is particularly interesting in that it is not the result of any foreign influence (as is the case with many a later doctrine, after the introduction of Aristotle), but a purely Arabic product which sprung up, as Mr. Horten says, “with mathematical necessity” out of “inner-Islāmic discussions”.

*Other Contents:* “The Sutta-Nipāta-Gāthās with their Parallels,” conclusion of Part I, by R. Otto Franke; “Vedic Inquiries,” by H. Oldenberg; “Concerning the Ashoka-Inscription of Bairat,” by T. Bloch; “Sultān Once More,” by C. F. Seybold; “On the Tomb of Abu’lfidā’s in Hamā,” by the same; “Contributions to the Arabic Lexicon,” by the same; “Identification of the Ashoka Pillar N. E. of Benares city described by Hsien Tsang,” by Vincent A. Smith; “Participles as Finite Verbs,” by A. Berriedale Keith; “Hispano-Arabica I. II,” by C. F. Seybold; “Talmud MSS. of the Vatican Library,” by Sch. Ochser; “Mu: aidī,” by A. Fischer.

*The Indian Antiquary, June, July, August 1909.*

In the July number there is an interesting article by Sten Konow (Professor of Samskr̥t in Christiania, Norway) on “The Use of Images in Ancient India”. The writer protests against the view of Fergusson, Macdonnell and so many others, that the Indians learnt to worship images from the Greeks. He holds that at least the representations of the goddess Shri in Uḍayagiri, Bharhut and Sanchi are previous to the rise of the Gāṇḍharā School, and he appeals to Pāṇinī V, 3, 96 and Patañjali’s commentary on this Sūtra, from which we must conclude “that at Patañjali’s times, and most likely also in the days of Pāṇinī, images of the Hindū gods were in existence in India”.

In a note in the same number Mr. S. Sītārāmaia denies that the word *brahman* signifies ‘prayer’ throughout the *Rgveda*. It signifies ‘food’ in Maṇḍala I, 10, 4, according to both Yāska and Sāyaṇa, “and this appears to be the more appropriate meaning from the context”. Needless to say that this would hardly appear so to most Vedic scholars. What Sāyaṇa says is of course the echo of Yāska, and if the latter was struck by the conjunction of *brahmā* and *yajña*, this cannot hinder us from believing that a Vedic poet may very well speak of “prayer and sacrifice,” though the latter would, as a rule, include the former. Besides, the meaning ‘food’ is not known from any other passage, so that we have every reason to suspect that it is merely due to priestly interpretation. It should also be noted that ‘prayer’ is hardly a quite satisfactory rendering of the ancient Vedic notion of *brahman*.



*Other Contents:* "The Wala Clay Seal of Pushyena," by Professor E. Hultzsch; "Ashoka Notes," by Vincent A. Smith; "A Primer of Dravidian Phonology," by K. V. Subbayya; "A Ballad of the Sikh Wars," by H. A. Rose; "The Gumani Niti," by G. A. Grierson; "Contributions to Panjābi Lexicography," by H. A. Rose.

DR. F. OTTO SCHRÄDER.

## THEOSOPHICAL MAGAZINES.

### ASIATIC.

*The Adyar Bulletin*, Adyar, October 1909. The 'Headquarters' Notes' give us the news of the month and report our President's activities in the lands of the far West. Mrs. Besant herself contributes 'The President's closing address at the International Theosophical Congress at Budapest,' a short speech taking up two pages only. Mr. Leadbeater's contribution for the month is a first instalment of an article on 'Protective Shells,' making a distinction between all-round shells and local shields. Kate Browning, M. A., continues her bright 'Adyar Sketches' and deals with the 'Horrors and Humors of Adyar Life'. They are mainly connected with scorpions in the sponge, drowning rats in the water, snakes in the bath-room, frogs, mosquitos, lizards, squirrels, crows and ants. Louise Appel, M. B., B. Sc., B. S. concludes her 'Scraps of Knowledge' and contributes in little space some valuable matter. 'A Vision' by H. Twelvetrees is a parable telling of how the Christ appeared suddenly in a gathering of representatives of all Christian sects and churches, who had come together in order to unite but who ended in division. 'Theosophy the World Over' concludes the number as usual.

*Theosophy in India*, Benares, September 1909. The Editor writes his 'Monthly Message,' in which he draws an interesting parallel and contrast between a Western and some Eastern rulers who after having finished their worldly duties, sought the jungle. The Western ruler—who is Theodore Roosevelt—went to kill game on a big scale: the Eastern rulers, such as Rājā Sir Dinkar Rao, went to seek peace and to make friends with all creation. There are a number of paragraphs on other matters as well. C. E. Anklesariā writes on 'The Zoroastrian Fire Temple and its Symbology.' It is indeed a pleasure to see Pārsi philosophy and religion so often represented now-a-days in the pages of our contemporary. 'The Wonders of the Human Body' is a short but telling fragment. Mazharulla Haidari contributes 'The Salām,' containing short legendary anecdotes concerning John and Jesus as handed down by Muhammadan tradition. 'Solitude and Society' is signed 'Seeker.' After having contrasted the enforced solitude of the criminal in solitary confinement with the voluntary solitude of the scientist and thinker, the writer says: "Solitude is the best nurse of thought, it is the cradle of wisdom." A thoughtful essay indeed. Nasarvānji M. Desāi continues his 'Notes of Study in the Zoroastrian Yasna' giving a small instalment. Hedwig S. Albarus, B. A., gives a picturesque description of 'Sacred Kāshi'. A fragment is entitled 'Work: God's Medicine.' George S. Arundale writes on 'The Educational Conference, proposed to be held during the Indian Section T. S. Convention of 1909.' He proposes that such a conference should be held and that at least one



day should be set aside for it. He outlines a full programme for the day and draws up a series of important resolutions for acceptance. 'Have Faith in the Law' is an ethical contribution by Khurshedji J. B. Wadia. Naoroji Aderji writes an obituary note about the late Mr. K. R. Cama, a great personality in the Zoroastrian community in Bombay. Mrs. S. Maud Sharpe writes a short appreciation of Mrs. Besant's recent work in Great Britain: 'Our Wandering President' is the title, with the subtitle 'The Theosophist Parivrajaka'. News and notes take up little space and the 'Reviews' column deals at length with two books. Then comes a review of 'Our Literature' outlining the contents of the principal Theosophical Magazines in English. 'Lodge Reports' and the financial 'Accounts' fill the remaining space of the number.

*The Message of Theosophy*, Rangoon, September 1909. Nasarvânji M. Desai opens the number with 'Buddha within Buddha, or the Inner God.' Maung Lat writes on 'The Temptation of Buddha.' Aimée Blech's 'The Test' is reprinted from our pages, and we also find part of the interview of Mrs. Besant reproduced which appeared recently in the *Christian Commonwealth*. A short verse by Silacara is entitled 'Virya.' Lastly there are 'Notes and News.'

*Pewartia Théosophie* (Javanese and Malay), Buitenzorg, August 1909. The 'Report of the Semarang Congress' is concluded. The article on Theosophy in Islâm, entitled 'Tasaoef,' is continued, as is the Javanese translation of *Light on the Path*. Then there are four articles of which we cannot translate the titles.

#### EUROPEAN.

*The Vāhan*, London, September 1909. A. H. Ward continues (and, we presume, concludes) 'The Seven Rays of Development.' This time he speaks of 'The Path of Perfection' and thereby means the path of art. "The virtues of the ray are hope and joy within and grace without; the vices, vanity and scorn" is the summing up. James H. Cousins writes in the Correspondence column a brief note on 'Sun Symbology in Ireland,' and in the same column Mr. H. Twelvetreves suggests that Lodges should take Mrs. Besant's latest book, containing her recent London lectures, as their text book for study classes. The Convention Report is concluded and this present instalment brings the Lodge Reports and the list of Lodges and Centres. 'News,' 'Notes,' 'Reviews' and official matter complete the number.

*The Lotus Journal*, London, September 1909. Elisabeth Severs writes a report of the 'International Anti-Vivisection and Animal Protection Congress,' whilst Miss C. W. Christie contributes a description of the 'Upanayanam Ceremony and afternoon Tea in the Brâhmana quarters of the Adyar Headquarters'. The first half of the report of a lecture by Mrs. Besant, delivered at Glasgow, on 'Signs of the Opening Age' is given, after which Christiana Duckworth concludes her story about 'The Mission of a Midsummer Rose'. 'What is the Theosophical Society?' by C. W. Leadbeater, is reprinted from *Theosophy in New Zealand*, though we were under the impression that we had seen the article first of all in the *Adyar Bulletin*. In the 'Golden Chain Pages' Mercy gives 'A true story'. Then comes 'Our Younger Brothers' Page' on 'Our Pets' with a third instalment (about Canaries) by A. F. 'How a Cat showed Kindness' is a one page story by S. H. O. 'Meeting' is a re-incarnation poem by Barbara Tiddemass, "aged 17".



*Revue Théosophique Française* (French), Paris, August 1909. As usual the main body of the number is filled with translations. First comes Mrs. Besant's 'Spiritual and Temporal Authority,' then C. W. Leadbeater's 'A Vision and the Facts behind it' (first instalment), lastly the second of our own 'Twilight' series. True to the saying that *ce qui n'est pas clair n'est pas français*, the Editor, Commandant Courmes, introduces the various translations with a few explanatory notes or detailed headings intended to facilitate an easy orientation in the matter presented. He himself contributes his monthly 'Echos'. The usual supplements bring the continuation of the *Secret Doctrine* and the *Bhagavad Gītā* in French translation.

*La Revue Théosophique Belge* (French), Brussels, September 1909. The 'Adept Letters' are continued, and a translation is begun of Mrs. Besant's London lecture on 'The Coming Christ'. We find also a fragment from the *Secret Doctrine* on 'The duties of real Occultists towards Religions'. The remainder of the number is filled with 'Press Cuttings,' 'Book Reviews' and 'Theosophical Activities'.

*Theosophia* (Dutch), Amsterdam, September 1909. Colonel Olcott's *Old Diary Leaves* are continued. Mrs. Besant's London lecture on 'New doors opening in Religion, Science and Art' is translated. W. L. van Vlaardingen contributes an essay on 'Mâyā'. Then comes an instalment of Mrs. Besant's *Introduction to Yoga*. A. Terwiel has a valuable symbolical study on 'The Wandering Jew,' with many quotations from H. P. B., Eliphas Lévi, Dr. Steiner, The New Testament, Ragon and Annie Besant. To him "The Wandering Jew is man, the human element standing between the lower and the divine, wandering along the cyclic course around the earthly planes, until the Christ awakes in him and he lives alone for the eternal". And "Ahasuerus is also humanity in its totality". From C. W. Leadbeater we find 'The Mystic Chord' from the *Theosophist* and H. J. v. G(inkel) writes a short note on 'The Theosophical Student' with reference to a recent London lecture by Mrs. Besant on the subject. 'Theosophical News' concludes the number.

*De Theosofische Beweging* (Dutch), Amsterdam, September, contains this month exclusively news, notes, correspondence and official matter.

*Sophia* (Spanish), Madrid, August 1909. 'The Septenary Principle in Esotericism' is a translation from H. P. B. Mrs. Besant's 'The Future of the Theosophical Society' is concluded. Then follows another contribution by Mrs. Besant, the translation of her Adyar lecture on 'Public Spirit, Ideal and Practical.' Manuel Treviño y Villo returns once more to the mystery of that remarkable relation 1:7 and the decimal number that expresses it. There are also some pages of 'Theosophical Movement' and 'Book Reviews'.

*Isis* (German), Leipzig, March 1909. This number also is almost entirely one of translations. First come two articles from Mrs. Besant: 'Hatha-Yoga and Rāja-Yoga, or Spiritual Development according to the old Indian Method' and 'The Search for Happiness.' 'Ikaro's' is a poem in blank verse by Franz Evers. From C. W. Leadbeater we find the first half of his 'Nature Spirits'. Some notes about the Theosophical Movement conclude the number.

*Bollettino della Sezione Italiana* (Italian), Genoa, August 1909. First comes C. W. Leadbeater's 'The Sun as a Centre of Vitality,' from this magazine, then a short article by C. Jinarājādāsa on



'The Ether'. A goodly number of notes on the Theosophical Movement are reproduced from the *Adyar Bulletin*. From C. J. (Inarājāḍāsa) an article is translated from the *Theosophic Messenger* on 'The recently discovered sayings of Jesus'. 'Signs of the Times,' by T. F. (erraris) deals with Mr. Stead's 'Julia's Bureau'. There are also some general notes giving Theosophical news.

## AMERICAN.

*The Theosophic Messenger*, Chicago, August 1909. 'The Aum VI' (W. V.-H.) opens the number, followed by a poem from the pen of Harriet Tooker Felix on 'The Faith of the World.' 'The International Committee for Research into Mystical Traditions' (W. V.-H.) is a short article of recommendation of the work taken up by that Committee. He concludes: "We may well believe this work originated in Their [The Masters'] inspiration, has Their blessing and will bring forth rich fruits." 'One-pointedness,' by C. W. Leadbeater is reprinted . . . . . from the *Lotus Journal*. (See a remark under The Lotus Journal; the article appeared originally in *Theosophy in India*). An interesting short poem on 'The Wheels of God' comes from W. V.-H. But what a pity that this is only indicated on the cover, as in so many other instances. We should like to see the initials also under the various paragraphs to which they belong, in the body of the Magazine. There they would be of permanent use and would serve for future reference. Mr. Claude Bragdon continues his remarkable study on 'Architecture and Theosophy'. This third article treats of 'The Bodily Temple' and is as fully and well illustrated as the previous instalments. The signature under the article is wanting. W. V.-H. contributes also a fairly long article on 'Our Practical Occultism' in which there is much matter requiring and meriting serious consideration. G. G. writes a long letter on 'Life in Adyar'. There is also a Benares letter by S. E. P., and S. E. Palmer relates a curious case of 'Indian Treatment of Disease.' Elisabeth Severs contributes a detailed report of the Nineteenth Annual Convention of the British Section in London, after which we find a reprint of Mr. Leadbeater's 'Mystic Chord.' 'The preservation of the Ash Yggdrasil' is a study by Jacob N. Meyer. 'The Jewel within the Lotus,' by E. M., relates a little story about Kṛṣṇa. 'A Note on Brotherhood' by C. W. Leadbeater is reprinted. Then there are unsigned fragments on 'Mercy' and 'The Husbandman.' 'Notes' and 'The Field' bring the news items and occupy some nine pages. The former column contains an excellent likeness of our Vice-President, Sir. S. Subrahmanya Iyer. 'Lodge Ideals and Organisation' is a thoughtful essay by Irving S. Cooper. 'Current Literature' and 'Scientific Notes' fill another seventeen pages. They consist of cuttings and reprints from paragraphs or articles in the contemporary Magazines. A long article by Sir Oliver Lodge, taken from the February number of the *Nineteenth Century* is specially conspicuous. It deals with the present stage of the net results of psychical research. Further we have 'Book Reviews' and the 'Children's Department.' In the latter we recommend C. J.'s 'Before Christ 1,500,' a glimpse of the past in ancient Agadé.

*The American Theosophist*, Albany, N.Y., August 1909. This number is one specially arranged for propaganda amongst Christians. It opens with a fragment on 'Religion and Morality' taken from Mrs. Besant's recent London lecture on 'The Deadlock of Religion, Science and Art.'



Then comes 'Three Simple Truths' by William E. Barnhart. The truths are the well-known ones of 'Man immortal, God good, and Karma.' Irving S. Cooper explains next 'Why Theosophy is not anti-Christian.' Then comes a short paragraph on 'Re-incarnation in the Bible.' The Editor writes No. IV of his series on 'The Evolution of Virtues,' dealing with 'Truthfulness' this time. 'The New Theology' is a paragraph explaining Mr. Campbell's position and there is also a two-page quotation from Mr. Leadbeater's *Outline*, on 'What Theosophy does for us.'

*Revista Teosófica* (Spanish), Havana, July 1909. The greater part of the number is taken up by the Report of the Fifth Annual Convention of the Cuban Section. Besides some other official matter we find the conclusion of Leadbeater's 'Animal Obsession' from the *Adyar Bulletin* and the continuation of 'God-conscience.'

*La Verdad* (Spanish), Buenos Aires, June and July 1909. An appreciative biographical sketch of Dr. Schröder, with an excellent portrait, opens the number. Annie Besant's 'The Brotherhood of Religions' is begun, and W. Walker Atkinson's 'Law of the New Thought' is continued. 'How we live in Adyar' by B. P. W. is translated from the *Adyar Bulletin*. Three excellent photographs are reproduced with it. Emilio Wendt translates (from the German) a chapter of that curious book *Etidorpha*, under the title of 'The How and Why of Things.' Our good friend Notowich is once more fished up out of his well-merited oblivion and the Editor of *La Verdad* has the unhappy inspiration to publish the usual sort of article about him. Nothing of the Barnum and Bailey ingredients are missing, not even the visit to 'a cardinal' and the attempt by him to bribe the author into suppression of his manuscript. But anyhow the legend has taken a somewhat lengthy time to arrive at last at the Argentine Republic. One can only wonder that it did survive time and distance so far. A note describes the cremation of the late Dr. Th. Pascal's body; another note deals with the submerged continent Pan mentioned in the *Oahspe* (It seems, by the way, that heroic endeavors are being made in certain spiritualistic circles to revive this curious book). 'Capital Punishment' is a story with a moral, translated from *Le Lotus Bleu*. 'Notes and Comments' take some fifteen pages. In the second, July, number, we find as frontispiece Schmiecchen's well-known picture of Jesus, presented to the reader as 'Jehoshua Ben Pandira'. Lob Nor writes an accompanying note. The translations from Mrs. Besant and Atkinson are continued, as also Ragon's 'The Mass and its Mysteries'. The Editor writes a note on the last Adyar Convention of the Theosophical Society, reproducing three big Convention photographs. H. P. B.'s weird nightmare tale about the 'Ensouled Violin' is translated, as is Mr. Sutcliffe's prophetic-astrologico-historical calculation concerning an expected Avatāra to come. We find further some paragraphs on 'July 14th, 1789-1909' and an article by Mr. Rosa de Luna on 'Espronceda the Mystic'. The 'Notes and Comments' fill the remaining twelve pages.

#### AUSTRALIAN.

*Theosophy in Australasia*, Sydney, September 1909. We first have the general departments, such as 'The Outlook,' 'Questions and Answers,' 'What our Branches are doing,' 'The Magazines,' 'Reviews,' 'Science Jottings' and 'At Home and Abroad'. Gertrude Stanway Tapp's 'Early Christianity' is continued. 'True to himself' is mainly an



extract from the late Father George Tyrrell's article in the May issue of the *Contemporary Review*. 'Small Worries,' by C. W. Leadbeater, is a reprint from the *Adyar Bulletin*. There is a paragraph on 'The Surrender of Personality' and lastly an article is begun, entitled 'A Christian Mystic: S. Elisabeth of Hungary'.

*Theosophy in New Zealand*, Auckland, August 1909. 'From Far and Near' opens the number. *Tempus fugit* is borne upon us in reading two statements in it. "Mr. Leadbeater's book on 'Nature Spirits' will be published shortly" runs the first statement. But the book will be on 'The Occult side of Things' of which one only of the many chapters will deal with nature spirits. And as to the "will be published shortly"—alas! *tempus fugit*, and it will not be *very* shortly. Mr. Leadbeater has much on hand just now and cannot progress so rapidly, as is wished, with the book. The second statement is about "Miss Maud MacCarthy (now studying at Adyar)". Most unhappily for us we have already lost that our charming fellow-student. She is back in England by this time, having other work to take up. Two interesting snapshots from Adyar accompany the number as a supplement. 'Brotherhood as applied to Social Life' consists of notes of a lecture by Mrs. Besant. A first instalment is given. Gamma opens a new series of 'Studies in Astrology'. Then come 'A Japanese Sermon,' 'The Stranger's page: Re-incarnation Stories I,' and another instalment of Marion Judson's 'Sketches in Kashmīr: No. 2, Srinagar.' A few questions are put and answered and an article is begun on 'Interpreting Christ to India'. 'The Round Table' receives its monthly instructions and 'Chitra' writes lovingly to her 'Buds'. Then there are 'Book Reviews,' a note on 'Nature's finer Forces' (A. B.), 'Vegetarian Recipes,' 'Activities' and the 'Lecture Record'.

## AFRICAN.

*The South African Bulletin*, Pretoria, August 1909. The 'Editorial Notes' which open the number deal with a variety of topics. A. S. describes the Budapest Congress. R. H. sends in a note about 'Atom-Numbers'. E. Wood begins an article on 'Concentration.' W. Wybergh answers in a 'Note on Re-incarnation' several points raised by an enquirer. Short paragraphs fill the remainder of the number; their general title is 'About Books and other Things'.

## OUR EXCHANGES.

We also acknowledge the receipt of the following journals:

ASIATIC. *The Brahmavādīn*, July; *The Madras Christian College Magazine*, September; *The Siddhānta Deepika*, August; *The Dawn*, September; *Prabuddha Bhārata*, September; *Sendamil* (Tamil).

EUROPEAN. *The Light of Reason*, Ilfracombe, September; *The Vaccination Inquirer*, London, September; *Modern Medicine*, London, September; *The Animals' Friend*, London, September; *The Health Record*, London, August; *Light*, London, numbers for September.

AMERICAN. *O Pensamento*, (Portuguese), S. Paulo, August; *The Phrenological Journal*, New York, September; *Bulletin of the New York Public Library*, New York, August; *The Truth Seeker*, New York, numbers for August.

AUSTRALIAN. *Progressive Thought*, Sydney, September.

J. v. M.



# SUPPLEMENT TO THE THEOSOPHIST.

## FINANCIAL STATEMENT.

### THEOSOPHICAL SOCIETY.

The following receipts from 9th September to 8th October 1909 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES.	RS. A. P.
Adelisa Marshall, Capé Colony, (£ 1-5) ... ..	18 12 0
General Secretary, Scandinavian Section, Stockholm, for 1909 (£ 25-14-8) ... ..	383 10 10
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J. R. ARIA,

8TH OCT., 1909.

*Ag. Treasurer, Theosophical Society, Adyar.*

### OLCOTT PAÑCHAMA FREE SCHOOLS.

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Mr. Lilārām Premchand, Training College, Sindh, Hyderabad	} 24 0 0
A College Student ... .. Rs. 20 0 0	
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Mr. Otto and Fred Fiessh, Cambridge, W. Waikota, New Zealand (£ 1-10)...	22	8	0
Zemoy, Karachi	100	0	0
A Zoroastrian, Bombay (In sacred memory of his Mother)...	5	0	0
Mr. J. E. Lyon, Bournemouth (£ 2-2)	31	7	0
Mr. Frank L. J. Zosenheim, Harrogate (£ 2-2)	31	8	0
A friend, Lower Mahim, Bombay	25	0	0
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	Rs.	696	12 0

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8TH OCT., 1909. *Ag. Hon. Secy. and Treasurer, O.P.F.S., Adyar.*

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ANNIE BESANT.

## NEW LODGES.

Location.	Lodge Name.	Date of issue of the Charter.
City of Ballarat, Victoria, Australasia.	Ballarat Branch	9-7-'09.
Nellikuppam, South Arcot District, India.	Praṇava Lodge	8-9-'09.



Dhar C. I. India	...	...	Bhoj Lodge	...	...	10-9-'09.
Egmore, Madras, India	...	...	Satchidānanda Lodge	...	...	14-9-'09.
Begusarai District, Monghyr, India.	...	...	Begusarai Branch	...	...	20-9-'09.
Tiruppur, S. India	...	...	Tiruppur Branch	...	...	27-9-'09.

J. R. ARIA,

ADYAR, 8th October, 1909.

*Recording Secretary, Theosophical Society.*

## T. S. ORDER OF SERVICE.

An international *Medical* League for the Abolition of Vivisection, Vaccination and Inoculation has been started in London. It admits to membership all medically qualified persons, in whatever country, who declare that they are opposed to these practices and do not make use of them in their treatment and prevention of disease. The League is supported entirely by voluntary contributions from members and friends.

Apply to Dr. Louise Appel, Theosophical Society, 106, New Bond Street, London, W.

\* \* \*

The Secretary of the Unity League in Paris wishes to state that this League is international and that the obligation binding on members to read its seven rules daily has been reduced to reading them on Sundays only, provided members do not prefer the first course.

Apply to Mlle. A. Blech, 21, Avenue Montaigne, Paris.

\* \* \*

In the Hague (Holland) a League for "Harmonious Education" has been formed. Its object is to promote this aim by:

- (1) spreading Theosophical ideas on education ;
- (2) studying educational questions ;
- (3) arranging classes and lectures ;
- (4) circulating pamphlets, etc., and
- (5) by any means which might prove helpful to this end.

The Honorary Secretary of the League is Mrs. C. Ramondt-Hirschmann, 107, Jacob van der Taesstraat, The Hague.

\* \* \*

Secretaries of Leagues of this Order are requested to send in reports of their activities in time for the General Report of the T. S. to be presented at the Convention in December.

HELEN LÜBKE,

*Honorary Secretary, T. S. Order of Service.*



## A LETTER TO THE GENERAL SECRETARIES.

DEAR SIR AND BROTHER,

I have been ordered by our President to bring to your notice the establishment, at the Headquarters of the Theosophical Society at Adyar, Madras, India, of a *Central Theosophical Translation Committee*, with an office, where full records of all translations of Theosophical books, pamphlets, leaflets, etc., are to be kept, and I am asked to request you to aid me in this work. Taking into consideration the growth of the Society, the rapid strides it is making, and the ever increasing demand, from all parts of the world, for our Theosophical literature, it is very desirable that the work of translating Theosophical books should be put on a systematic basis.

This office, in co-operation with responsible Sectional Officials, in different lands, will see that competent and reliable translations of Theosophical books are published; it also will keep complete records of all translations done. I shall thank you to let me know whether you will appoint a special committee, or nominate a particular individual, or whether you yourself will look after this work and correspond with this office.

The President has asked me to request you to send me the following particulars at the earliest date:

A complete, up-to-date list of Theosophical books, pamphlets, leaflets, etc., translated into any of the languages current in the land where your Sectional jurisdiction extends. Please give (a) the original title of the book, (b) the language of the original book, (c) the name of the original writer, (d) the title of translation, (e) name of translator, (f) language of translation, (g) date of the publication of the translation, (h) name and address of the publishers of the translation.

Please also give as complete a list as you can of books now under translation with all the particulars you can.

I shall be glad to receive any suggestions regarding this work.

Yours fraternally,

A. GAGARIN,

*Hon. Secretary, Central Theosophical Translation Committee.*



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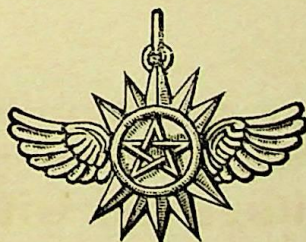
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# THE THEOSOPHIST.

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## ON THE WATCH-TOWER.

IT is pleasant to hear from time of time of life and energy showing themselves at various points touched in the many pilgrimages which make up my life. Hobart, Tasmania, had been for years a rather sleepy place so far as Theosophy was concerned, but now is showing a vigorous life, Mr. Hawthorne's work there having proved very helpful. In Launceston he has also done very good work, eleven new members having joined the Lodge during the month he was working there. From England comes news of activity, despite holiday time; at Middlesbrough the old Lodge which surrendered its charter is being replaced by a new one of better material, and there is movement in hitherto sleepy Gloucestershire. All looks well for the future.

\* \* \*

September 1st was our second day in Oakland; we had a question meeting in the afternoon and a good audience for the lecture at night. Of course there are interviews and reporters everywhere, but these may be taken for granted. Southern California is, however, prolific in enthusiasts, who claim high authority without having anything special to reveal. A very curious woman of this sort is 'Mother Alice,' who wrote to me several letters bidding me go to see her; as Muhammad would not go to the mountain, the mountain came to Muhammad, and Mother Alice turned up in the sitting-room of the hotel. I greeted her politely, and she responded by raising her left hand high in air and "fixing me with her glittering eye." I offered her a chair, and enquired what she wanted; the second arm went up like the first, and she stood motionless, glaring at me, with arms upraised, and spake no word. It became monotonous, so I gently suggested that I was a busy woman, and that perhaps if she had nothing to say she would excuse me. Then she sat down and, producing



paper and pencil, wrote down that she had not spoken for seven years; that seemed awkward for a messenger, and I suggested that we might part. Then she wrote that she had a great message for me, but that I was not ready for it. I agreed with her, and she departed, picking up some formidable parcels which I presume contained her message. On the 2nd September we left for Los Angeles, arriving early on September 3rd. A Lodge meeting in the afternoon and a lecture to a large audience in the evening made up the tale of work. Here a kindly lady came to take me to the house of the one I was seeking. I sent a message of thanks, saying that I was not seeking anyone, and she departed sadly, saying that she was "sorry for Mrs. Besant." Saturday, September 4th, was a busy day; we had an E. S. meeting in the morning and then went by electric trolley to Pasadena, about twelve miles off. Here I gave a lecture in the Shakspeare Club, and answered questions, and then we took a short automobile drive through this prettiest of towns. One very pleasant thing was the reverence shown for living things; no birds may be killed in the town, and our little winged brothers are fearless and tame. As we drove we passed in the middle of a road a wide-spreading ancient tree; so unusual a sight drew a question, and the answer was that the authorities would not cut down an old tree; I noticed other trees similarly in possession of the middle of a road. Kindness to living creatures is taught in Pasadena schools, as well as practised by the elders, and the town is a centre of good influence. After the drive we returned to Los Angeles for a public lecture, and on the following morning put ourselves into the train for San Diego.

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The visit to our southernmost point was brief but pleasant. The lecture was in the afternoon and was given to a large audience, the most friendly and enthusiastic that I have met with during the present tour. In the evening there was a pleasant gathering of the Lodge, and then into the train once more for Salt Lake City.

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It was a long run of 900 miles, first through Southern California, then across a corner of Nevada into Utah, and onwards to the great city planned and shaped by the genius of Brigham Young.



Here we again greeted Mr. Jinarājādāsa, who had arranged to give four lectures after mine. The audience was not a very large one, but as usual showed keen interest, and the five consecutive lectures should sow some seed for the future. Next morning, September 8th, we again entered the train for another long run—741 miles—to Denver, the capital of beautiful Colorado. It was an interesting journey, but across many hastily repaired wash-outs, which delayed us; up to Leadville, more than 10,000 feet above the level of the sea, we climbed; for some distance our train of twelve coaches had three engines pulling in front and one pushing behind, for we rose 1,500 feet in six miles, a grade of exceeding steepness. In the early morning of the 9th we saw the gleam of snow on the mountain-tops and thick frost on the grass, and then ran easily downwards. But we were more than four hours late in arriving, so saw little of our Denver friends and their beautiful city, and the warmth of the greeting intensified our regret at the brief stay. A lecture to a moderate but very friendly audience was given, and the same night we again had to take the train to travel another 572 miles to Omaha, arriving there at 5 P.M. on September 10th. At 7 there was an informal gathering of members, and at 8-30 a public lecture. The night was spent in bed for a wonder, with no wheels running underneath, and on the following day came the comparatively short journey to Kansas City, where we arrived at 4-30 P.M. As usual a posse of reporters, and in the evening a large members' meeting.

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Kansas City seems to be short of halls, and the Lodge had to take a huge place, the Convention Hall, seating 15,000 people, very costly and entirely out of proportion to any audience we were likely to have. Two public lectures were arranged for Sunday and one for Monday; the audiences were about the same at each lecture—about 1,500 each—but the strain of speaking in so large a hall twice in one day was more than should be put on any lecturer. The papers treated us well, being less sensational than they usually are. The weather was very stormy, and on Sunday evening I spoke to an accompaniment of thunder, lightning, wind and pelting rain. On Monday afternoon we had an E. S. meeting, and left the City on Monday night after the lecture, arriving at St. Louis on the morning



of the 14th September. St. Louis has no Lodge, so we had a very quiet day, only broken by newspaper reporters; the hall for the lecture was a pleasant one, belonging to the local Young Men's Christian Association, and many of the young men were among the audience, listening earnestly to the description of the after-death life. At 10 P.M. we were in the train once more, *en route* for Louisville.

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The general atmosphere of Louisville was an immense improvement on that of St. Louis and Kansas City; the latter are poisoned by having become huge centres of slaughter, and pay the penalty of their ghastly trade. We had a little E. S. meeting in the morning and a meeting of the local Lodge in the afternoon. A lady at the latter appealed to me in great indignation; she was a prominent member of several ladies' clubs, and a person had asked her for lists of members, saying that he wished to send to them some 'Theosophical literature'; she willingly helped him, and later found, to her horror, that she had been the innocent means of introducing into these assemblies of refined and honorable women the obscene pamphlet issued from Point Loma. I could but sympathise with her for having been duped in so dishonorable a way, but tried to show her that it is the people who do such things who are to be pitied, and that it is far better to be the injured than the injurer. Surely to be full of malevolence is to be an object of profound pity to all who know the law.

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In the evening, the Scottish Rite Cathedral held a moderate audience, which atoned by its attention for its paucity of numbers. The following morning, September 16th, we were in the train for Chicago, where we arrived about 6 P.M. It was a sorrow to learn that Dr. Van Hook had been taken suddenly ill and had had to submit to an operation, and would thus be debarred from attending the Convention. The next morning I found him very weak and with some fever, unable to raise his voice above a whisper. He has, however, gathered strength rapidly, and on the 20th September he was able to dress for the first time. The first lecture was given on September 17th, to a small audience; on the following day we had an E. S. meeting in the morning, and in the afternoon a reception, at which Mrs. Van Hook kindly supplied her husband's



place ; the evening was occupied by a meeting of members, to whom I spoke on Yoga. The business meeting of the Convention began on Sunday morning, September 19th. Dr. Van Hook was elected as General Secretary by 244 to 36 votes, these last being cast by 6 Lodges. The American membership has now reached 2,816—the highest point ever touched ; 86 had resigned during the year and 33 had passed over. The Convention was beautifully harmonious, not a harsh word being said by any one, and the spirit of those present was evidently that of peace and good will. A wave of strong affection surged over the whole meeting on the proclamation of the election of the General Secretary, and it was evident that he had found his way to the hearts of the members. Happy, indeed, is the American Section in having secured the services of one so strong and capable, whose one thought is the service of the Masters.

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The audience on the evening of September 19th was much larger than on the 17th, and it had again grown larger on the 20th, but still the Chicago lectures cannot be called a success. In addition to the lecture on the 20th there was a question meeting in the afternoon, very largely attended. The work in Chicago concluded on September 21st with an E. S. meeting in the afternoon and a Masonic one in the evening. At 10-30 p. m. we drew out of Chicago in the train for Cleveland, and the Chicago Convention was only a pleasant memory.

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We reached Cleveland, Ohio, early on the following morning. There was an E. S. meeting in the afternoon, and in the evening I lectured in a pleasant 'summer theatre,' packed to the doors with an audience of 1,200 persons. Cleveland is a pretty town with a splendid park, through which a friend kindly took us in his automobile on the way back from the afternoon meeting. America is waking up to the demands of beauty, and on all sides one sees evidences that beauty is being recognised as necessary daily bread rather than as a luxury that can be dispensed with. With such immense natural resources in this direction, with plenty of room and a scattered population, the great Republic of the West should be able, in a few centuries, to overtop on the ascending spiral of evolution the beauty which Greece gave to the elder world.

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On the afternoon of September 23rd, we had a pleasant meeting of the Cleveland Lodges in the pretty rooms of the larger one. The rooms are simply and effectively colored, and were tastefully decorated with flowers for the meeting. Six o'clock found us at the station, bound for Washington, and we slept our way to the capital city, arriving there shortly before 9 A.M. on the 24th. Washington has built for itself a splendid new station, worthy of chief city of the Republic, the finest station in the way of architecture that I remember having seen—though not the largest. The day passed quietly, and the first duty—after the inevitable reporters—was the evening lecture, delivered to a fair audience. The meetings on Saturday were of the E. S. and T. S. The Washington Lodges are active and have prepared admirable courses of the lectures for the autumn and winter. The press is not unfriendly, and is more sober and dignified than that of New York and Chicago, so that an effective propaganda might be made through it, appealing to the thoughtful and the cultured. A second lecture was given on Sunday to a much larger audience, and at 5-35 P.M. we started for Boston, hallowed by memories of Emerson and his friends, "The Hub"—short for "hub of the universe"—as its lovers call it.

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Boston had prepared a very heavy programme of work. We arrived on September 27th, a little before 8 A.M., and reporters soon appeared on the scene; at 10 began a two hours' meeting of the E. S.; 3 P.M. found us in the rooms of the Metaphysical Club, which were packed to suffocation for a lecture on "The Use of the Imagination"; between the return at 5 P.M. and the public lecture at 8, more reporters pressed their claims, and, when night came, rest was not unwelcome. The second day repeated the first, the Theosophical Society Lodges taking the place of the E. S. in the morning, and the afternoon being occupied by a very pleasant invitation meeting in the house of Mrs. Kehen, where I expounded Theosophy to a very cultured audience; the house was interesting as having been built by Edwin Booth, and the spacious salon I spoke in seemed to have been planned for such uses. The ideas presented were very warmly welcomed, and Theosophy has evidently a future in the more exclusive circles in "The Hub." A



1909.]

ON THE WATCH-TOWER.

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public lecture closed the work in the evening, and we spent the night in travelling to New York.

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New York was in the midst of a tumultuous celebration, the Hudson-Fulton festival, and the papers were crammed with accounts of pageants, aeroplane flights, marches, naval displays. It naturally played havoc with the lectures, and the audiences were small—a new experience in New York. On October 1st, there was a reception in the afternoon, at which a birthday gift was made to me from the New York Lodges—a gift which I have placed to the credit of the Blavatsky Gardens' purchase fund. A member returning from a visit to Chili brought me a very prettily drawn address of greeting signed by members in Valparaiso, and a handsome silver triangle, bearing the seal of the Theosophical Society; it will go into the memento case at Headquarters, to bear silent witness to the love which pours thither from all parts of the world.

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October 2nd, saw a group of loving and faithful members gathered round their President on the deck of the Cedric, which was to bear her back to the Old World. Two of them, Mr. Warrington and Mrs. Kochersperger, had travelled with me all the time over the 10,629 miles which measured the trip since I landed in New York on July 31st. My grateful thanks go to both for the unvarying and unwearied kindness which guarded me throughout the journey, shielding me from all discomfort and doing all that could be done to lighten the heavy work. We visited 33 towns, two of them twice—in the outgoing and returning; I gave 48 lectures to the public, and held 54 other meetings, at all but four of which lectures were also given. The work was arduous but very pleasant—save for the ceaseless malignity of Point Loma which followed me everywhere, but failed to injure seriously, despite the expenditure of time and money which might have been put to such much nobler uses; I rejoice to have been allowed to bear so much mud-throwing, intended to injure the Theosophical Society, for there is no privilege greater than to be allowed to shield a great cause with one's own body; the persecutors used to torture and murder; now they vilify and slander; the spirit is the



same, and the end is the same—defeat for them and triumph for the cause they assail. Well said Bruno: "To know how to die in one century is to live for all centuries to come." The messengers of the White Lodge are ever bespattered and assailed; it is the sign of their apostleship. Little need they reckon of the storm whose feet are on the Rock of Ages, but alas for the craft that dash themselves into pieces on that Rock!

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The White Star Line may well be proud of the extraordinary steadiness of their ships, if they are all like the Cedric. I have never been in a vessel so steady and so quiet. The throb of the engines is scarcely perceptible, and it is difficult to know that we are moving, unless one looks over the side and sees the water rapidly slipping past. The first two days were smooth; then on Tuesday we had fog, and the unmusical voice of the ship blared out minute by minute to warn the fishing craft of the monster steaming through their tract; after fog followed wind and heavy seas, until the steamer lay off Queenstown and tumbled some of us off into the tender which puffed away with us to the Emerald Isle. There Mrs. Sharpe met me, and we had to remain in Queenstown for the night, for the last train for Dublin had left, and we walked to a neighboring hotel. The morning saw us in the train, a leisurely concern which lounged over the 177 miles which lie between the port and the capital, and deposited us in Dublin at 5-30 P.M. We had a pleasant gathering of interested folk in the evening, and on the Monday I lectured to an audience of some 300 persons, who came by invitation from Belfast, Limerick, Wexford and other towns as well as from Dublin itself. It was pleasant to see and feel the quick response and the growing enthusiasm of the listeners, and at the end Professor Barrett, F.R.S., President of the Royal College of Science in Ireland, spoke a few kind words of sympathy and thanks. The Land of Saints has not, so far, taken her rightful place in Theosophy, for she is to Europe what India is to the world—a witness for the spiritual life. The time has come when the light should burn up upon her altars, and Dublin has breathed upon the smouldering embers.

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The outcome of the visit to Dublin is the formation of two Lodges—a very satisfactory beginning for the Theosophical Society in Ireland. Each will start with about twenty members. May their work prosper under the Blessing on which all our work depends! Counting these two, and the Anglo-Belge, which has rebuilt itself and rejoined, twelve new Lodges have been formed since I came to England, and 240 new members have joined. The total number of members lost by resignation from the Section throughout the troubles of the last sixteen months is 537. Some of these have formed independent Societies outside the Theosophical Society—the Eleusinian, the Quest, the Hermetic—and there is one Lodge of members who have resigned from the Section and attached themselves to Adyar.

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On October 17th we had an E. S. meeting in the morning, and in the afternoon I lectured in the Passmore Edwards Settlement in Bloomsbury, Mr. Gooch, M. P. taking the chair. The hall was very full, and the audience followed with close attention the lecture on the "Power of Thought," and showed much enthusiasm. On the 19th, many friends gathered, first in the Masonic Temple and then in 106, New Bond Street, the Headquarters of the Theosophical Society in Great Britain, to greet with kindest welcome one of our best workers in the north, Hilda Hodgson-Smith, as the bride of Lieutenant Powell, R. E. The marriage had taken place at Harrogate on the preceding day, and a considerable number of the bridal party came southwards with the bride and bridegroom to the little Theosophical festival held in their honor. Music, silent thought, and a brief address from myself, formed the graver part of the meeting, and then we went to Headquarters for the reception, at which the bride duly cut the wedding-cake with her husband's sword. Lieutenant and Mrs. Powell leave for India after a tour on the continent, and we shall meet at Brindisi on November 14th. Mrs. Powell leaves a gap behind her, but will help the work in the land to which her husband's duty calls him, and their home will be a centre of Theosophical life.

\* \* \*

On the 20th of October many friends gathered at Oxford for the lecture delivered at the Town Hall. The large floor of the



building was filled with an interested audience, and Professor L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair. One of the Colleges provided the stewards for the meeting, and a very large number of undergraduates attended. It was pleasant to be greeted by Mr. Basil Hodgson-Smith as an "Oxford man"; he joined his College—Worcester—this term. The public meeting was preceded by a pleasant gathering of members and friends, to whom I made a short address, followed by various questions.

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The last English lecture was given on October 21st to the Spiritualist Alliance, and the Suffolk Street British Artists' Hall was crowded to listen to a talk on our relations with the three worlds. It is desirable that Theosophists and Spiritualists should co-operate where they agree, and discuss with friendly feeling where they differ, for both aim at knowledge and oppose materialism. The world is wide and temperaments are various, and the full recognition of liberty of thought and the showing of mutual respect will conduce to the general recognition of the reality of the unseen worlds.

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Mr. Hall Caine, the famous novelist, has been writing some articles in the *London Daily Telegraph* on "Aspects of the East." He was good enough to send me the final one, "The Awakening of the East," with a friendly note thanking me for the inspiration he had received from me on the subject. It is a noble plea for right relations between the centre of the Empire and its eastern dependencies; he quotes the *Mahābhārata* on the destroying strength of weakness and declares that England should be in the East "to shelter the weak, to give security to the oppressed."

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The need of safeguarding the Indian youths who come over to England, inexperienced and thrown on their own resources in a new land, has been for long recognised by lovers of India, and various attempts have been made to effect it. Now the Government has taken the matter up and has formed an Advisory Committee in England with a Bureau to give information, and Mr. Arnold—late professor of Aligarh College—has been appointed as Secretary and Adviser. I see with pleasure that the work of



the Bureau is exactly on the lines of our own Indian Students' Aid Association, with the natural exception that it does not enrol friendly families who will invite lads as visitors to their homes. The United Provinces Government has put me on their Local Committee and I shall very gladly co-operate in this good work. Some may object to the movement as trying unduly to control the youths, but it should be remembered that in no civilised country, except India, are crowds of lads allowed to go abroad without supervision and control, to do as they please and to ruin themselves as they choose.

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Civilisation constantly presents new problems, and one that has risen before me in all the hotels is a large one, considering the number of hotels on this vast continent. In every bedroom, in every bathroom, in every train lavatory on starting, the American politely places a piece of soap delicately cased in paper wrapper fastened down. As I always carry my own soap, I leave the wrapper unbroken for the next comer; but as they are mostly opened and the soap used, what becomes of the innumerable soap-cakes that are used once or twice, and then cast aside? Probably an industry has sprung up to utilise the waste soap!

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Antitoxins, like curses, come home to roost. A small four-years old boy, of Whiting, Indiana, had diphtheria and the Chicago 'Board of Health' supplied antitoxin. Paralysis of the throat and legs followed, and Dr. E. L. Denison, the physician in attendance says: "It is my personal opinion that this state of paralysis is caused by antitoxin." Other physicians disagree and defend antitoxin, but—the boy is paralysed. Many cases of this kind may be looked for in the future, and should be placed on record.

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The vivisectionists have received a great blow in the paper read by Dr. Calmette, head of the Pasteur Institute at Lille, before the French Association for the Advancement of Science. Dr. Calmette declared that the promises of Koch and others of the cure of tuberculosis by a serum were delusive, and that there was "no anti-tuberculosis serum in existence which has any real curative power." The only way to cure is by a recognition of the



disease in its earliest stage and by preventing further infection. The end of all these boasted researches, I may add, will be similar disappointment, and the medical world will be left face to face with a crop of new diseases and a crowd of patients devitalised by poisons and without resiliency. A sign of the uneasiness aroused by the exposure of vivisectionist practices may be seen in an article in the *Leeds Mercury* of July 22nd, on the sense of pain and its small localisation. It is quite true that animals feel pain less than man because they do not add to it anticipation and memory to the same extent as does the human sufferer. But it is an ill use to make of this fact to defend vivisection.

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Miss Elsa Barker has writtarn a remarkable book, telling the story in modern form of the Founder of Christianity. It is not, however, the re-telling of the story itself that gives the book its charm, but the rare beauty of the teaching put into the mouth of the hero. Miss Barker seems to have assimilated all that is noblest in the spiritual teaching of the past and present, and to have thrown it into exquisite aphoristic form. The book is called *The Son of Mary Bethel*, and it is published by Duffield Company, 36 West 37th Street, New York City.

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At the American Hospital Association, holding its Eleventh Annual Conference, a most cheering statement was made by Dr. R. R. Ross; he reported that the average cost per patient for drugs fifteen years ago was \$ 2.50 (*anglice* 10s.), while now it is only 91 cents (3s. 9½d.). Hospitals, he said, are adapting themselves to new conditions, and recognise the value of fresh air and mental treatment as far superior to drugging. A new movement has been started in the United States following in the wake of Christian Science, with differences, called the Emmanuel movement; a patient is first submitted to a physician, and, if he considers the case to be one which will respond best to mental healing, he sends it on to the Christian minister, who then deals with it from the mental and spiritual standpoint. It is interesting to notice how the Churches are again beginning to act on the precept of S. James: "Is any sick among you, let him send for



the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord."

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From all parts of the Theosophical world cheering news reaches the watchman who surveys it. Letters from Tasmania, from the President and Secretary of the Hobart Lodge, confirm the accounts previously received of Mr. Hawthorne's good work, and the new vitality of the movement there. For the first time in its existence of nineteen years, the Branch rented a room for its meetings after my visit, and now, a year later, it has more than trebled in size and is seeking a larger dwelling-place. In Great Britain remarkable activity is being shown, and the establishment of "A Training Centre for Theosophical Students" at Harrogate is full of promise; Mrs. Sidney Ransom (Miss J. M. Davies), at great personal sacrifice on the part of her husband and herself, has taken charge, and courses of study are being planned and classes established. All information may be obtained from Mrs. Ransom, at 12, East Parade; there is accommodation for resident students. Mr. Fricke writes from South Africa, sending a very full programme of work; every day has a class, a members' or enquirers' meeting, or a public lecture. From New Zealand comes the unpleasant news that the bigoted Bishop of Auckland has forced the Warden of S. John's College, Auckland, a brilliant Oxford man, to resign because he is a member of the Theosophical Society. Such action only disgraces the Christian Church, and still further alienates from it the sympathy of educated and broad-minded men, between whom and the Church a gulf is widening which only Theosophy can close; at the same time it strengthens Theosophy, for which good men are ready to sacrifice themselves. On the other side of the account it is pleasant to note that Dr. Uhl, the President of the College of the American Evangelical Lutheran Mission at Guntur, India, lent their fine College Hall, with the consent of the College Council, for the public meetings of the Theosophical Federation held in that town.

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A large number of public libraries in England have accepted the *Theosophist* for their reading rooms, so that the number of our readers will be very largely increased. It is impossible to tell



how widely the good seed may be scattered by the presence of our magazine in rooms where thousands read every year.

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The swift progress now being made by the Theosophical Society in Anglo Saxon countries has disproved the many prophecies of its downfall as the inevitable consequence of the Presidential election of 1907. It was to perish in a storm of public obloquy, and no respectable person was to remain in it or join it. All that could be done by the prophets to ensure the fulfilment of their prophecies has been done both in America and in England, even to the wholesale circulation of obscene literature, which must have done incalculable moral harm among the young. The tone of the opponents of the Society as regards its future has now changed, and I have just received a circular in which the writer states: "To me the Theosophical Society, as it is now conducted, is a failure, even though its membership should continue to increase and its cause seemingly prosper. . . . So what shall it profit the Theosophical Society if it gain the whole world and lose its soul?" Nothing, I heartily answer. But the writer may be as mistaken in this as in his former ideas. Time alone can decide. And even now there are signs not of the loss of its soul, but of good hope that that soul will be illuminated and transfused with the Spirit.

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Miss Lucy Bartlett, who has done such admirable work in introducing the Probation system into Europe, and has written on it in our columns, has a valuable letter in the London *Times* on the subject. "The essence of probation," she writes, "is education—education arrived at by a carefully organised system of supervision in which the element of friendship is the chief note." She lays stress on the importance, the necessity, of the aid of private citizens who volunteer to co-operate with the State Officer:

It is this co-operation between State and private citizen which requires to be grasped as the essential feature of probation. Only so can the supervision be made truly educative—only so can any really redemptive work be accomplished. The State is dependent upon its private philanthropists for the supply of necessary numbers and the necessary moral quality—the private workers are dependent upon the State for the supply of authority. . . . Probation offers possibilities



for the junction of public and private force such as no other reform has yet offered. In this it should be seen to have not merely a great penal value, but also a general sociological significance of possibly far-reaching importance. May not the system be the herald of a new era, in which in all departments the value of this co-operation will be recognised, and in this light may it not be considered worthy of the deepest consideration—its possibilities worthy of the fullest testing?

In a word, the elder brothers must help the younger. Probation is Brotherhood applied to penology.

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It is interesting to learn from the *Life and Writings of Swedenborg* that Robert Hindmarsh, a printer, son of a Wesleyan minister, founded a Theosophical Society in the last quarter of the 18th century. The passage occurs on p. 683, and runs as follows:

“After a variety of moves and an increase of numbers, in 1784 chambers were rented in New Court, Middle Temple, and the title assumed, the Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem by translating, printing and publishing the Theological writings of Emanuel Swedenborg.

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A crowd of kindly faces was the last impression of London as the train steamed out of Liverpool Street Station, carrying Mrs. Sharpe and myself to Harwich, the first stage towards Amsterdam. The sea was the reverse of kindly, for there had been high winds for days, and we arrived at the Hook of Holland more or less ragged in feeling. It was dark and cold, but we were well wrapped up, and rumbled off contentedly across the Holland flats, and presently dawn broke, grey and damp, and we looked out of the window at the grazing cows, and thought how chilly their quaint shirts must feel on such a morning. Soon we arrived in Amsterdam, to be greeted by the General Secretary and Mrs. Windust and other friends, and ere long found ourselves in the familiar and hospitable Headquarters in Amsteldijk. How many memories cluster round that building, memories of the days when faithful Piet Meuleman and Esther Windust and W. B. Fricke first raised the banner of Theosophy in Holland. The only outward change is the acquiring of a piece of additional land on the back, whereon a good temporary building has been raised for the E. S. and Co-Masonry, and therein we held a meeting on the evening of our arrival, October 22nd. The 23rd was well filled; it



opened with a large E. S. meeting, or rather meetings, and in the afternoon we went to Haarlem, and had first a Lodge and later a public meeting; members had gathered from all parts of the country in surprisingly large numbers. After the public meeting we returned to Amsterdam, arriving there at about 10-30 P.M.

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On Monday, October 25th, we started for the Hague at 9 A.M. and the morning after our arrival was spent in interviews. In the afternoon there was a large members' meeting, and then we returned to Amsterdam—it took two hours each way, from house to house—and in the evening came a public lecture. It was held in the big Concert Hall, and, despite the rain, the audience numbered over 1,000 persons. That was the closing scene of the Dutch visit, for the next morning we took the train for Brussels, where we arrived a little after mid-day. The inevitable interviews filled the first part of the afternoon, and then followed the usual E. S. meetings, and in the evening a large gathering of members. On the morning of the 27th more interviews, and at noon we left for the Paris train, which carried us across the green country beneath dripping skies, and landed us in the midst of a crowd of friends, assembled on the Paris platform.

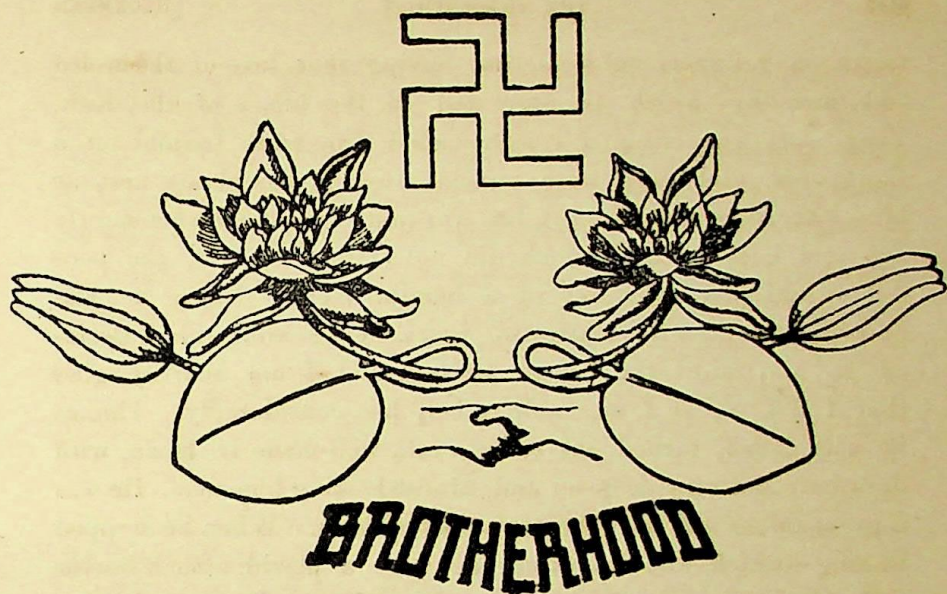
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Paris was great on interviews, eight mortal hours of them in three days! Members had come in from the provinces in such numbers that it was necessary to hire the Salle de la Société de Géographie for the lectures to members, instead of meeting as usual at the Headquarters. The first lecture there was given on October 28th to an audience which comfortably filled the hall. As these notes leave on the 29th, the rest of the Paris news must remain over till next week.

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In view of the near future it is interesting to find Mr. Andrew Carnegie stating that he was convinced that, sooner than most people imagined, a statesman would arise who, by uniting the democratic opinion of America and England, would warn Europe that war must end. Coming men, as well as coming events, cast their shadows before.





## INSANITY OR RELIGIOUS EXPERIENCE?

### A STRANGE CASE.

**W**E have had the pleasure of reading a most interesting article in a recent number of the *Theosophist* on the subject of clairvoyant visions and their investigation by trained clairvoyants for the purpose of analysis. Those of us who have studied Theosophy at all thoroughly invariably find that the possession of such invaluable knowledge brings across our path some fellow-man who is much in need of the knowledge we have; and amongst the motley crowd of curious people whom karma brings to meet us, some cases form so startling an example of the dangers that lie in the way when psychism is unaccompanied by knowledge, that an account of a recent one may not be uninteresting to students.

I must crave the indulgence of my readers for the constant intrusion of the personal pronoun in this article, but the taint of 'ahamkāra' gives a reality and piquancy to the narrative which it would not otherwise possess, so before proceeding further I must give a brief account of the circumstances under which I came into contact with the strange person round whom the interest of our story centres.

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I was staying with an Irish family at their country-house. My hosts were kindly, warm-hearted Irish people of ordinary



views on religious subjects, but having that love of the weird and uncanny which is ingrained in the blood of the Kelt. They were expecting a cousin called Tim from Ireland on a short visit, and they were anxious that I should see him, as he was amusing and pleasant, but was quite mad, for he constantly saw and heard things which did not exist. In fact, the poor fellow had just come out of a lunatic asylum, where he had been incarcerated for nearly two years. On hearing this, I decided to stay until the cousin arrived, and I am heartily glad that I did so, as I was able to help him considerably. Tim, as he was called, turned out to be a tall, well-made Irishman, with dark hair and very deep-set and earnest-looking blue eyes. He was a great talker and his chief topic was religion. When he stopped talking—which was not often—he wore a placid, almost bovine look of the most ineffable resignation. Now it happens that my duties sometimes take me round the asylums of the north of England, and I have within the last few years seen many so-called mad people; but it was indeed difficult to find anything particularly mad about this man except that he was guilty of the heinous crime of thinking a little differently from his relations, and it happened that in course of time he came to talk of his experiences while at the asylum under treatment for “religious mania”.

Our friend was the son of Irish protestants, who, though in many respects most excellent and God-fearing people, were extraordinarily crude and dogmatic in their religious opinions. In this atmosphere of go-to-Church-every-Sunday and of family prayers and bible reading, hell-fire-tracts and a wrathful God and all the other caricatures of the real Christianity, Tim was brought up.

His inborn mystical temperament found little satisfaction in these inanities, and all through the years of his childhood and early manhood his greatest desire was to know the truth. He used to sit meditating for hours together, constantly striving to realise the truth, and the result of this constant and strenuous meditation is all the more remarkable, since he never heard of Theosophy, or Occultism, or hypnotism, or any other ism in his life until he met me.

When he was about thirty years of age he went out to a distant colony and led a lonely though healthy life in the bush.



The solitude of the bush offered further opportunity for his musings, and after a short time his spiritual vision began to unfold. At this juncture I think I had better let him continue the narrative in his own words, as it is more interesting than any narrative in the third person could be.

"When was it that you began first to see things?" I enquired.

"Well," he said, "that is a little difficult to say, because for all I know I may have been seeing spiritual things without knowing it, as, when I was in the Colonies, I had considerable difficulty in distinguishing astral objects, as you call them, from physical ones, and I found it out one day, to my cost."

"How did you find out you couldn't tell the difference?" I thereupon asked.

"Well," he went on, "I was one day at a tennis party, and after the game was over, I sat down in a chair, lit a cigarette, and settled myself down to watch the beautiful sunset that was just forming at the time. All of a sudden, I saw walking towards me the figure of a man whom I know slightly, and with whom I had hunted in the bush. I got up and shook hands with him, and we had some conversation about the loan of a gun he had promised me. Having settled the matter, he went off, and I sat down again in my chair and discovered that the other people present were regarding me with looks of stony horror.

"Are you mad?" said one man to me.

'What on earth do you mean?' I replied.

'Why,' he answered, 'you got up and shook hands with the air just now, and talked a lot of nonsense about a gun to empty space.'

The narrator paused here, then peered thoughtfully into the air in front of him, evidently seeing before him something of interest to which my eyes were blind. "You can imagine my feelings," he continued, "when I heard that, but I knew as surely as that I am here talking to you, that I saw and spoke with the man, and I vehemently insisted that I had seen him, whatever the others might say. From that day onwards I was doomed," he said pathetically; "no one would associate with me; I was looked upon as a hopeless lunatic and madman, and people who got to hear of the incident avoided me as much as possible."



Truly, the unfortunate man had been through a most unhappy experience, and after I had assured him of my sympathy with his difficulties, he went on :

"Gradually I began to have a distinctly clearer feeling of life and thought, a sensation that is very difficult to describe; everything I saw and heard seemed to possess a brilliance and fire which was quite unusual, and I knew that at those times I was 'seeing.'"

"But didn't you notice any difference between the people you saw in that condition and the ordinary people one sees every day?" I asked.

"Yes," he said, slowly, and with some hesitation, as if he hardly dared to tell me what he was on the point of saying, "sometimes a most beautiful and shining form used to come to me and soothe my wretchedness with words of comfort and consolation. He was a very tall fair man, with hair and long beard of a very striking golden color, having an expression of great gentleness, and yet force, in his blue eyes. He shone with such a white and pure brightness that I thought he was an angel."

"Did you see him often?" I asked.

"Yes," he replied, "frequently; he used to come every few days and put me through a kind of series of exercises in my newly-acquired vision—for instance, he would tell me to keep perfectly still and note carefully what I saw, and on some occasions I was quite mistaken in what I thought I saw, and on other occasions quite right."

"I suppose you had pictures put before you," I interjected.

"Yes," he said, "on one occasion, when he told me to note what I saw, I became perfectly still and attentive and looking up into the sky noticed three or four thin, dark-looking men, having the appearance of Hindūs, who seemed to be gliding through the air; they came right past me and seemed to be eventually swallowed up into the sun. All these Hindūs were bright and shining men, though not as glorious-looking as my instructor, who seemed pleased with my account of what I saw and said: 'Good, you were quite right.'"

Now here was a most extraordinary case of a man who had absolutely no knowledge of Occultism or occult doctrine, who



held in some directions very narrow views on religious subjects, and who, from subsequent statements, showed that he was perfectly convinced that by the special favor of God he alone of all the millions of humanity had had a private archangel to show him the mysteries of the Universe. He was quite convinced of his utter infallibility on all divine knowledge, because God had shown it to him through his Messenger, yet when I explained the doctrine of re-incarnation to him he rejected it with pious horror as something too revolting for words. To his mind, an eternity of happiness in heaven was infinitely to be preferred to a future series of painful lives on earth. Yet, for all his peculiarities, there was no doubt of his intense earnestness nor of the reality of his clairvoyance, as any student will see from his answers to various questions that were afterwards put to him.

"Tell me some more about the exercises you were put through by your teacher—they interest me greatly," I said.

"I well remember one occasion," he replied slowly, "when I was told carefully to note what I saw. I looked, and saw a man walking by, as if in deep thought. He seemed to have various colors round him, and with every movement of his body he shook off dust-like little clouds of force. Another thing about him was very curious. Hundreds of brightly shining little objects of various colors shot forth from him with incredible velocity into space. It was not unlike a series of rockets of various colors shooting from him in all directions. My 'Angel' told me my description was fairly correct."

I wondered for a moment what this could be, and finally decided it must be the thought-forms which fly with the speed of light to the person to whom they are sent.

Here I must give a brief description of the terrible mental and physical suffering our friend went through, when the news of his constantly seeing spooks and hearing voices reached the ears of his ignorant and narrow-minded relatives. They first of all tried to persuade him that it was all pure hallucination, and that it was quite impossible for him to see anything which *they* could not see. He protested vigorously and insisted that he did see things invisible to them. His relations and their doctor then came to the conclusion that he was hopelessly insane, and suggested



that he should go away for a 'rest cure' for a few weeks. In order to please them, he went to a 'home,' only to find, to his unutterable horror, that he was confined in an asylum as a certified lunatic! His masters were the doctors-in-charge and two raw young medical men, who, though remarkably proficient in cutting up dead bodies and live dogs, were about as incapable of forming reliable opinions on questions of psychology or insanity as the wasp is incapable of explaining the smell of a rotten egg.

Some of the attendants at the asylum were men who had formerly been butchers. One man in particular, a bloated, blaspheming, beer-swilling ruffian, took a fiendish delight in knocking about the unfortunate inmates, and, on one occasion, because our friend reproved him for kicking a patient over eighty, he half murdered Tim and reported to the doctor that the patient had been very violent! It was perfectly useless complaining to the doctors-in-charge, as they never believed anything the patients said to them.

This life of horror continued for some months, our friend occasionally relieving the monotony by abusing the warders and having desperate fights with them, after which he was usually put in a padded cell to cool off. A man might have gone into the asylum perfectly sane, but it was indeed difficult to keep so with the padded-cell treatment and the company of a body of men who had brought themselves into a pitiable condition of lunacy by the practice of filthy vices. There was, however, one patient who kept very quiet; he spoke little, was dignified and grave in appearance, and seemed to be constantly meditating. Tim struck up a friendship with this man and found him to be perfectly sane and reasonable. He was a remarkable person—a 'religious maniac' according to the asylum books, but he was so quiet and studious that it was difficult to see where the 'mania' came in. He too was an ardent seeker after Truth, and would have given his soul to find it. He too had been put in there by narrow-minded relatives who were aghast at his assertions that he could hear people talking to him who were not present. In these strange surroundings the two truth-seekers quickly became friendly and learned to know one another. This man told Tim that he had long pursued his search after Truth, and, one evening,



after a long day's study of Darwin, he heard a voice say to him quite plainly: "Would you undergo any sufferings to know the Truth?" He replied that he would, and the voice then told him it would be necessary for him to go through great suffering before enlightenment came. He had an idea that he was then going through the trouble and suffering named. The description that Tim gave of the man was so interesting that I asked if he had seen anything in connexion with him.

"Now you come to ask that"—he answered, then, pausing reflectively, he continued; "I shall never forget that."

"What was it then?" I asked.

"Well, one day I was walking in the grounds of the asylum about a hundred yards from the house, when I began 'seeing'. To my astonishment, I perceived, moving up and down the house, a most beautiful ball of light of various colors of such brilliancy that my eyes were almost dazzled at the sight of it. In the middle of this sphere of light and color my friend moved, and the light moved with him. He seemed to be bathing in the middle of it and caused it to pulsate with various colors every few minutes. It was a glorious sight—that beautiful sort of aureole—something like what one sees in pictures round Our Lord, only this was almost as high and broad as a house."

A significant description surely! A tense silence filled the room after that remark. I turned to a book-shelf on which I had a copy of *Man Visible and Invisible*. Pointing to the page on which is illustrated the higher vehicle of the Arhat, I asked him if it was anything like that. He looked with intense interest at the picture.

"Yes," he replied, "just like that in color, but not quite so large."

Here indeed was a strange thing! A man entirely ignorant of Occultism giving a good description of the higher vehicles of those who are on the path!

"Where is your friend now?" I asked.

"Where?" he replied mysteriously, "that, no man must know; he is living in retirement in Ireland. He gave me an address to which I may write, but I may not give it to any one else."



"Have you heard from him since he left the asylum?" I inquired.

"Yes, I have. He wrote saying he was now at perfect peace, because he had found himself—funny expression to use—I wonder what he meant by it."

"Wait till you have studied Theosophy," I said. "You will know then. Now, Tim, time is getting short, and I must be going—meanwhile tell me of any more experiences you have had since."

"There was one experience which was distinctly unpleasant," Tim went on. "I was down by some pig-styes not long ago, when, to my horror, I saw a horrible, rusty-red, claw-like thing come shooting through the air at me. It did its best to get into my body, and all the time I resisted desperately. I managed to keep it away, but before leaving me, it made a sort of headlong charge at me, stinging my face and shoulders painfully as it passed; then it shot into the pigs in the sty, where it caused quite a commotion, but seemed to get a foot-hold. Now, the extraordinary and totally inexplicable thing to me is that the very next day all the pigs in that sty had to be killed, because they were found to have contracted swine fever!"

"What an unpleasant experience!" I cried. "Now, do give me a pleasant one just to end up with."

"Why certainly—here goes; sometimes I have violent tremblings, especially if I have been seeing much. On one such occasion I noticed that my instructor, the shining man with the golden hair of whom I spoke to you before, was by my side. He came closer and closer to me and finally seemed to be standing right in my body. My sensations were indescribable. I seemed to be a different person—seemed, in fact, to be a being of vast knowledge and immense power, living in an atmosphere of boundless peace and love. The whole of the past and all the future of the world was open before my gaze; I knew the reason for everything that existed in the world; I saw clearly a marvellous and ineffable union to which we were all to come, a huge plan in which the smallest insect had its part; vistas of loveliness and glory that it is impossible to conceive opened up in the far distant future, but more marvellous still was the unutterable confidence in the Power at the Heart of the Universe, the never-failing certainty of success,



and the peace and consolation which came of the knowledge of the goal and the way to act in order to reach it. It was a marvellous experience—one quite hopeless to put in our blunt, bald, English tongue."

Here my friend and I parted, the richer for our exchange of experiences.

Truly, an experience like this sets one thinking. It shows clearly what great dangers lie in the way of psychism unaccompanied by knowledge. It also shows, both in the case of Tim and his friend, that the karma that has to be gone through, before enlightenment can come to the soul, is exceedingly severe. But isn't it worth a thousand evil karmas? It first shows how good always comes out of what to our blind eyes appears to be evil.

It secondly shows that the distinction between astral objects and physical ones is a matter of great difficulty to the untrained clairvoyant, and ignorance here may lead to most uncomfortable complications.

It therefore behoves all budding psychics to keep a sharp look-out during the days when clairvoyance is gradually unfolding itself, or they will find themselves placed in awkward positions.

That, in short, is the story of this curious case. Let us profit by it, by all means; yet we should never fail to keep in mind the fact that out of evil cometh good, and the most extraordinary and out-of-the-way experiences form lessons for the soul. It matters little from what direction we start our studies; the goal in all cases is the same, for as Shri Kṛṣṇa says in that immortal song, the *Bhagavad-Gītā*: "The paths men take from every side are Mine!" and in that grand saying we can take comfort.

H. O. WOLFE-MURRAY.

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### THE COST

A sad soul wailed in song its bitter woe,  
 And all around,  
 In hearts which through their pain the language know  
 An echo found.  
 Who would attain the distant heights must wear  
 Both rose and thorn.  
 For unto Genius, hollow-eyed Despair,  
 A twin, was born.

—Ethel McFarland.



## THEOSOPHY IN RUSSIA.

THEOSOPHY may be understood in two ways. It can be understood as the scientific-religious philosophy, lately put forward in the movement founded by H. P. Blavatsky and H. S. Olcott, a movement which was until recently unknown in Russia. Or we can understand Theosophy in a deeper and wider sense. Theosophy is the Divine Wisdom, which in all times enlightened the spiritual search carried on by humanity and which lies at the root of the esoteric side of all religious systems. Like a guiding star it pointed the way for ancient India, Egypt, Persia, Assyria and Chaldæa; it illuminated the philosophy of ancient Greece and Rome; it gave birth to the schools of Plato, Pythagoras and Alexandria; its flame brightly burned in Palestine under the influence of Jesus and this flame spread over to Europe by the fiery force of the apostles' work. This light burned in the Middle Ages; it illuminated the seekings of the Gnostics, radiated above the stake of Giordano Bruno, pointed the way to Jacob Boehme and Swedenborg. It did not cease to burn even in the ages of deep scepticism, and made an appeal to worship beauty, art and eternal ideals. After a period of extreme materialism, in the age when the positive philosophy flourished, the flame was again lighted when, amidst caustic sneers and ignorant lack of understanding, a Russian woman of genius, H. P. Blavatsky, fearlessly raised the torch.

In our fatherland, rich in spiritual religion, this light has never gone out. The traditions of Arcona, the myths of the Bulgarians, the Tchêques, the Poles, are a testimony to a deep Slavonic esotericism. Their old songs and tales bear the same testimony, for we constantly meet the struggle with the snake, and the strongest and bravest hero always aims at becoming the servant of mankind. We know that the legendary myth of the struggle with the dragon, the winged snake, had always a deep symbolic sense in the popular myths. The dragon symbolises the passionate principle which man overcomes before he can enter the spiritual path. Only after the victory over the monster of darkness the soul awakens to a new life and is illuminated by the dawn of a new comprehension. When man struggles sincerely and earnestly, he begins to burn all obstacles in his way and he swiftly



advances. He leaves behind him the passionate and swift earthly joys, the tremendous vacillations of pain and joy, personal troubles and storms. Without regret he leaves also the bright flowers in the sunny lanes and goes forward, leaving behind one wall after another, rising from step to step. He does not want to go back, for his look is fastened on the Eternal, and heavenly sounds strike on his ears. He advances and advances, realising one achievement after another, and insensibly approaches the gate of superpersonal life, that life which shines above the earthly life, as the starry sky above us. But here, before the entrance to a higher life, a tremendous trial awaits him; out of the karma of his past incarnations the spectre of his unquenched desires appears before him, and this shadow of former passions arises in the shape of a monster so terrible as to overpower the most fearless heart. If man does not lose courage and boldly fights, the monster disappears and the threshold is crossed. But woe to him who in terror shrinks back and forgets to seize his fiery sword; the dragon will devour him or make him his slave. All mystics and saints speak of this terrible spiritual fight. In their teachings and writings they tell of the danger and advise the seekers of the spiritual path to achieve the work of purification before advancing. Purity is a great force in the world; all dragons bow before it. This is why all religions call us to the work of purification. In all times, in all esoteric schools, there existed three steps; the first was Purification, the second Illumination, the third Power.

In the old temple of Sophia in Kief there is preserved still the old icon of Divine Wisdom, Sophia. Sophia stands on the crescent. A ladder of seven steps stands at her feet. Faith, Hope and Love lead to the Purity, which achieves the way of Purification. Purity leads to Humility and Grace (Illumination) and then to the seventh step, Glory (Power). The four lower steps form the one step of Purification, the two following form the second Illumination, and the last achieves the spiritual path, Glory. So we have in this image three steps, which are repeated in the religious esotericism of all nations and all times.

The ascent from one step to another is accompanied by special trials, by a spiritual fight which needs the tension of all



interior forces; the old myths symbolise these struggles in the fight with the dragon, the winged snake. These form the legendary fights of heroes with the snake and the fight of saints with monsters, with the devil. All these fairy tales hide under a fantastic form very real phases of the soul, who passionately seeks the truth and is burning on her way all limitations and chains. In the light of Theosophy the study of popular myths and traditions acquires a deeper sense, and confirms with an all-convincing force the old myth of a world-wide scientific-philosophical synthesis.

During the ages of the historical building of Russia the national religions found expression in the pilgrimages and songs of the Kalik-pilgrims, in the life of monasteries, in religious tales and legends. Later they found expression in the seekings of our sects. And the more the Russian history advanced, the more the spiritual thirst of the national soul expressed itself definitely and passionately.

Amongst the more enlightened classes of the nation this thirst gave to its literary and social seeking a peculiar coloring by this increasing anxiety and aspiration to something higher, which does not let the Russian rest content with temporary improvements and conditional victories, but unceasingly impels him further and further. This 'holy unrest' is heard in the songs of our poets, in the writings of our extraordinary critics, in the works of our writers and in our social seekings. All our spiritual movements are colored with it; all our storms, doubts and dreams are born in it. The positivism, brought to us from the West, could not resist this attitude; atheism itself has taken in Russia almost a religious character, and this gave the right to speak of the "religious disbelief" of the Russian intelligenzia. From the other side our great mystics, Novikoff, Jchadaeff, Dostoïevsky, Homiakoff, Vladimir Solovieff, have deepened Russian religious thought. We may say that from the very birth of Russian literature, the spirit of Theosophy, the Divine Spirit, has brooded over her. The question of God and the possibility or the impossibility of denying Him was always the vital question with the Russian. As Dostoïevsky says it is impossible for him to "live without God once and for all," and the thought provoked such mental suffering as to bring on illness or madness, of which we have examples in many of



Dostoïevsky's heroes. Why is there such a drama in the solution of this question? In his interesting speech "Intelligence and the Narod"<sup>1</sup> S. Boulgakoff has very well answered this question. By burying God in our conscience, says he, man is obliged to bury also the divine in his soul, the divine which is the real nature of the human soul. We may think of ourselves what we choose, we may consider ourselves as human apes, as a result of economical relations, as an automatic machine, as a piece of matter which by mechanic necessity has a consciousness of its own—all this has been and is said of man, "but notwithstanding these opinions man does not cease to be what he is, created by a Power which endowed him with needs and qualities of a higher spiritual nature." Then he says:

"In the soul of humanity which loses God there must be an awful void, for man may choose one doctrine or another, but he cannot stifle the voice of his conscience, the thirst of an absolute sense in life. He extinguishes the sun and thinks he can keep light and heat; he makes desperate movements to save and keep the divine and fill the void with new deities, but the unsafe ground gives way under his feet and the spiritual atmosphere becomes more and more painful. Touching is this struggle of humanity for its spiritual existence and its desperate efforts to find ground here and there."

In that desperate struggle S. Boulgakoff rightly sees the effort of the drowning man to seize something higher which may replace the lost God. He is replaced by "the good of the people," by the ideal of new social forms, by the worship of beauty, as is the case in the modern literary and artistic currents. But the living Spirit cannot be replaced by a form notwithstanding its charming beauty, and material good cannot quench the thirst of humanity notwithstanding the new ideal social forms. Sadness grows in the heart and the fear of death does not leave him who loses God, and all his work loses all sense in the face of the Eternity which he denies.

Boulgakoff ends by a passionate address to the intelligence whose mission it is to lead the people to higher aims. For the fulfilment of that mission the intellectual classes must come nearer to the people, whose ideal has always been and is the Christ; they must go through a great work of religious self-study and awaken to a new life.

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<sup>1</sup> Narod=people.



"The birth of the new man of which the Savior spoke in the conversation with Nicodemus can be only in the depth of the human soul. The work of historical achievement cannot be separated from the spiritual work of the resurrection of the human personality, and this cannot be realised without our will. . . The historical fate of Russia is now hanging in the balance of that invisible inner struggle, which is going on in the Russian Soul."

In this article the author points to two symptoms of our abnormal atheistic time: the fear of death and the growing number of suicides; suicide is very frequent amongst our young people. We may add to this all possible forms of nervous disease and madness. It has gone so far that youths and girls of thirteen to sixteen years of age lose their inner balance; they are taken from school and sent to sanatoriums. Doubtless our stormy social life and those awful vibrations which saturate our psychophysical atmosphere play a great rôle in those sad signs of the times, but not less important is the rôle of unbelief, an entire detachment from God and eternal ideals. If we add to this the influence of the new licentious literature, which under the mask of individual freedom preaches the morals of the animal-man, we see a picture at which posterity may well tremble. There is nothing surprising in our young people, our children, losing their balance, and in the number of suicides being so terribly on the increase.

As Theosophists, we entirely endorse the speech of S. Boulgoff; we should not like to change a single word of it, so near does it come to our view of things. But we can add to it something. The prejudice which tears intelligence so tragically from the people, the prejudice rooted in the false opinion that science and philosophy exclude religion, that prejudice can fall only when religion shall rise against it in full armour, when it shall use the result of the work done by Theosophy and shall stand not merely on the ground of feeling and faith, but on the ground of well established scientific-religious synthesis.

Contrary to agnosticism, this synthesis gives a right to say that there is a religious Gnosis, that there exists religious experience, and that we can know the Divine Source of Life. This synthesis is rooted in the same laws as science; the law of conservation of energy, the law of causality, the law of evolution, for in the spiritual world there are exactly the same laws as in the physical world. On the basis of these laws Theosophy affirms



that there is no death and that our Spirit grows and evolves just like everything else in the universe. Science has recognised that the form is perfecting itself and developing. Theosophy adds: our Spirit also grows and evolves, or still better, unfolds. The hidden God, who abides in the soul of every man, gradually, life after life, breaks his chains and manifests in his whole force and beauty. The process is slow and painful, for man in his ignorance clings to the form and cries when the loved form perishes, but the path of seeking and suffering ends in heavenly joy, the joy of him who at last has found himself, his hidden God, and unites with him for evermore. Without these sufferings there could be no independent growth. Our aim is to enter the path of Divine humanity, to enter it consciously or freely. Only through deep suffering grows self-knowledge and our spiritual essence freely unfolds.

Sometimes the Theosophical seeking of that inner God is falsely understood (by those who do not sufficiently know Theosophy) in the sense of the negation of the God of the Universe, our Father in Heaven. But Theosophy affirms that the ineffable Source of Life, the God of the Universe, can be known by us only through His reflexion, which burns in the human soul. Sometimes men go mad in seeking God, and do not find Him. They seek Him in nature, in art, in love, in beauty, in heroic deeds, and all in vain, although God abides in every particle of the universe and in every manifestation of Spirit. He himself, like the sun, radiates over the universe and we can know Him only if we rise to Him by one of His rays—those invisible links which unite our hidden God with the God of the Universe. In every one of us abides one of those rays—in the robber and in the criminal, in the dull and in the gifted man, in the saint and in the insignificant man; in the soul not awakened to spiritual life the ray lives under the rough layers of passions; in the enlightened soul it burns in a bright flame, and powerfully tells us of the Eternal Source whence it came. In the purified and enlightened Soul the awakened Spirit is born to a new life, as the baby of which the Gospel speaks; I pray, brethren, says S. Paul, that Christ born in you may grow to the full measure of Christ's stature.

The time will come when this holy Child, the Christ of the future, will be born in the heart of all humanity; of this birth the Savior spoke with Nicodemus, of him S. Paul dreamt, and we who



have sought light and truth, we all aspire to it and to it we are called by the science of Spirit, Theosophy, the deepened and enlightened Christianity, which builds its mansion on the living Spirit, not on the letter which kills; this Christianity is pure esotericism, Theosophy, the Divine Wisdom, which radiates in the depths of all religious revelations. The deep-sighted Vladimir Solovieff understood Christianity in this light. In his beautiful lectures on Divine humanity he says: "The emancipation of human consciousness from the power of natural forces and the gradual spiritualisation of man through the devolving of the divine principle forms the historical process of mankind." And further on, speaking of the words of the Apostle S. Paul, that all nature awaits with hope the revelation of the sons of God, he says :

"This revelation and glory of the sons of God, which all creatures await with hope, is the free realisation of the divine-human relation in mankind, in all spheres of life and activity; all these spheres must be brought to a divine-human unity, must enter a free theocracy, in which the Universal Church shall acquire the full measure of the age of Christ."

The religious esotericism of all nations and times leads man to the Path on which his higher destination is opened to him. It is the path which Solovieff calls the divine-human progress; and Theosophy calls it the path of discipleship.

When all mankind attains this aim, nations will unite in the understanding of one Truth and the one path to God, and then there will be "one flock and one shepherd," the dawn of a new culture shall rise on earth, a culture based on fraternity and love, and in the sky will shine the Sun of Truth, the Sun of a New Day.

ALBA.

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Consider whether, even supposing it guiltless, luxury would be desired by any of us, if we saw clearly at our sides the suffering which accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite; luxury for all, and by the help of all; but luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast unless he sat blindfold.

RUSKIN.



## MENTAL INTENSITY.

### II. MEMORY.

In our last (See vol. xxx Pt. ii p. 558) we dealt with knowledge, and the means of working in accordance with Law for rendering the mind swifter to comprehend, to grasp, and to think—to receive, to hold, and to render up again—this, with the aid of the Law of Undulations for helping the mind to expend its energies with greatest effect, and the Laws of Contiguity, Similarity and Contrast for directing them along the right channels. Knowledge is at once empirical and absolute; empirical, because the Law of Contiguity ultimately governs the whole of it, both as regards space and time relations, and the mental life only becomes and expands on account of perception and observation; absolute, because the Laws of Similarity and Contrast which one finds in the mind accord with the realities or relationships which are necessary that phenomena may appear as such.

Discrimination plays a most important part in the economy of thought, and our various suggestions may have shown also that we have used it to distinguish between words and things, and to notice that while all knowledge is a process of naming, the names may be artificial or real, in arbitrary words forming a code, or in true names (sounds) or other characteristics. In the process of comparison we saw (in the previous article) that while some pairs of words, such as wheel and circle, or hot and cold, conveyed a relationship between the things, others, such as infant and fantail or subtle and shuttle, did not, though as sounds they suggested each other. Contiguous things suggest one another in nature also, or rather in experience of nature. There is a use to be made of this. Voluntary contiguity or association is meant to mean the deliberate bringing together in the mind of things which are not naturally associated. To quicken the receptivity of the mind, and for the acquisition of learning as distinct from knowledge, the practice and use of voluntary contiguity may be undertaken. A small chaos is made for himself by the man who embraces learning as such. In learning, things are artificially forced into contiguity in the mind, either by a process of repetition or of factitious association. In the cosmos, in anthropogeny, in history and in the individual life there is the same artifice. People



live in the past and judge from the remembered incidents of it what is to be the future course of action. It has the characteristic of separation. If in the present we were closer to nature, memory might well be replaced to a great degree by character and learning by knowledge. But the artificial process is with us, and it is well to study and use it consciously, instead of blindly. Contiguity governs the recall of past experience, or active memory, and that in the degree of the vividness of the experience. So, to remember the events of history or anything where things have to be remembered in connexion with one another, make an artificial association in ideas or in words, either direct or indirect. Thus the fact that the greatest volcanic eruption on record occurred at Krakatoa may be remembered by a careful comparison, two by two, of the series eruption—crack—Krakatoa; or, to take a more difficult case, that the Theosophical Society was founded in New York, Yoric—superphysical phenomena—Theosophical Society. The associations of course, will be different for different minds, and the one with the richest and readiest store will most easily and effectively make them. This method is worth using whenever one has anything to remember, and is worth practising in connexion with any study, or even for the sake of the mental gymnastic alone. Let the student try his hand at learning ten or a dozen facts each day by this method, keeping in mind that it is the *effort* needed to link the things which chains them together in the mind. Then, we may turn to study the other side of the shield, the necessity for repetition, or repeated experience.

Memory is the life of the dreaming consciousness, of the soul that is neither awake, nor asleep. It represents the passive or inturned side of consciousness; not the passively receiving, nor rendering, but the holding. It is far removed from will because it does not change itself, and from activity, because it does not change others. It is three-fold. One may safely say that memory is perfect as the world of experience, that is, complete. In the world of experience the objects are known by perception, inference and testimony. Memory, the subjective or inner world, resembles the outer world in this three-fold characterisation. Memory testifies to our having taken part in some experience; perfected memory includes the whole of our experience. Its testimony ranks with



outer testimony, inference with inference, and perception with perception. Divide memory into three :

Observation,  
Retention, and  
Reproduction.

The three means of experience appear on each plane as

Perception,  
Testimony, and  
Inference.

These reproduce themselves in the three parts of memory :

Observation	{	Perception Testimony Inference	Retention	{	Perception Testimony Inference	Reproduction	{	Perception Testimony Inference
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In our preceding article we have studied observation. In its part concerned with direct knowledge or perception we have tried to see it under the name of discrimination. The testimony of past experience also is present in each act of observation, and inference also is ever-present. We considered the strengthening of observation—cursorily enough—but even that could not be done without the mention of the other two, as, if one of the three disappears, the whole ceases to exist. Now we will try to deal with retention, and the means of reproduction. But first let us notice how predominance occurs. Memory *as seen* is the expression in *activity* of the habit of the mind. It is thus seen not completely in itself, but in its reproductive aspect. Memory is complete in itself, but is manifested, becomes seen, in three aspects according to the predominance of its three factors :

<i>Observation :</i>	PERCEPTION,	Testimony,	Inference.
<i>Retention :</i>	Perception,	TESTIMONY,	Inference.
<i>Reproduction :</i>	Perception,	Testimony,	INFERENCE.

Now, concerning retention, we must note an important fact which is of practical value just here. Just as the senses must be still in order to receive the impress of outer objects, so must the mind be still to receive and register clearly in the testimonial memory the experience of the man. There are degrees of clarity, though not of persistence, as far as the memory of the mind as such is concerned. And since stillness is necessary, *pause* is necessary ; that is to say, retention involves time. And, generally speaking, in learning, where ideas are required to be prominently impressed whether singly or together, *pause* is essential, and that



usually takes the form of repetition of the thing to be remembered. It would be more effective to hold the image steadily before the mind, but most people require the aid of repetition, to blot out other impressions. Expressing this fact from a materialistic standpoint, and in this following several well-known psychologists, we may say that organic registration consists in a nutritive modification of the cerebral substance, and therefore for fixation of impressions time is necessary. Of course, there must be a cerebral modification, as well as some cerebral substance, for every expression of consciousness through the brain, or by a cerebral modification of cerebral substance! But the phenomena of memory cannot be explained in terms of substance *minus* memory.

Retention involves time, or pause, or contemplation—call it what we will. Understanding and memory are not the same thing. Understanding may be swift even to the point of intuition, which illuminates the darkness of the mind, throwing the objects within it into relief, like the blue lightning in the depths of night. But just as quickly it may also pass away. A man reads swiftly through a book, well understanding each idea, and then forgets, while another labors through it, scarcely able to grasp its meanings, but remembers them afterwards. Not that this as a fact is always thus, for it is possible that the swift mind might remember even better than the slow. But then he would have learned to *pause*. A swift and clear pause of attention would accompany the act of understanding. This pause, or active silence or stillness, if so it may be called, replaces the process which is repetition in the uncontrolled mind. It should be practised with dispassion. Take the idea you have newly understood, and pause upon it with dispassion. Impatience is Lethe in this matter, for it involves the mind in other visions, replacing the memory memory by the inferring memory (anticipation ; with its passion in the form of hopes and fears), or the observing memory (remembrance ; with its passion in the form of regrets, remorse, discontent, resentment, and other things).

We have spoken of observation and retention. Now a few words may be said about reproduction. Reproduction is memory in activity, not memory in itself. If memory as seen were not reproduction, but what we have called testimonial memory, then



whenever we remembered we should simply be living the past over again without even knowing it to be past—a curse rather than a blessing. In reproduction there is inference, and in inference there are reference-points. This is very important in the study of memory, and in its training. In a sense all life and forms in the active worlds are this reproductive memory on a larger scale—in the mind of the Logos. The past is there also reproduced under new conditions constantly; there being some sort of inference or working out of thought upon old materials. In it also reference-points appear. These reference-points in nature and in man have to do with time and space, permanence and extent. It has been well said that if men's lives had not some reference-points in them, they would lose the sense of self-identity. Such points are night and day, waking and sleeping, meal-times, business or occupation, language, daily interests and environment, dress, others' opinions, and name. Let all these be changed in one night, so that a man wakes up to new things in all these respects, and he is an uncommonly strong soul if he can retain his memory, and what is usually called sanity. Reference-points, are necessary, but even they are only relative. Such are they, in nature, as the stars, the sun, the revolution of the earth, the seasons, day and night, north and south. Time exists for us as known only in reference to these things and their movements, which may or may not be really regular. If the earth went round the sun in half the absolute time one year than the preceding, and all other things accordingly swiftened their changes, no one would know it. Things hang in space, and there is no up or down, nor this side or that, except conventionally, by code and agreement. Sleeping and waking, walking, talking, working, eating, dressing, and such things occupy a similar position in human life.

Reproduction may be natural or artificial. The latter is the result of what was called voluntary contiguity, and is very useful to people who lecture, or write. It is only available when the things have been studied with a view to their recall. The former has sometimes two names; remembrance, when there is no appreciable effort of recall, and recollection when the sense of effort is clearly present. We shall now consider some useful practices for the two classes of reproduction. Natural memory, here so



called, is the recalling of things and events in the order and relationship in which they have been presented in experience. In order to train the mind to swift reproduction, observation and retention must also be trained. The three processes—receiving, holding, and giving—must all be practised. The first, observation, gives clarity and exactitude; the second, by repetition or by the pause, gives fullness and certainty; the third, by will, gives obedience and readiness. Here is a kind of mental breathing-exercise or Prāṇāyāma. Let us actively turn this three-spoked wheel of mental activity, insight and will. We will take three (out of the many possible) useful practices :

(1) Take some simple object or picture, such as a watch or a coin or a flower or a symbol. *Examine* it carefully in every respect,—form, size, color, the relation of the parts to each other, weight, odor, inscription, and everything else you can think of—*pause* for a moment upon each characteristic and detail as you notice it, and reproduce it in the mind. Next shut your eyes, and go over the mental image of the object with the same care with which you observed the object itself. Afterwards look at the object and see how much and in what way your image falls short of what it should be. Note the details very carefully. The next day, without looking at your object bring up the image, go over it in detail, and then compare. When looking at the image do not be too hasty. Let the mind take the various points easily. But above all things *insist* upon its obedience. What the mind can reproduce easily it will do with pleasure, but when it meets a difficulty it turns aside. The turning away to something more pleasing is a sign of the difficulty it meets. Bring it back and force it to complete the work. Insist upon utter obedience, under penalty of a more difficult and disagreeable task, if need be. It is easy to lie upon the ground, and there is no fear of a fall. If we find difficulty, falls and failures, we are on the road to success, so long as we pick ourselves up again. We may know that we have picked ourselves up by the fact that we fall again; if we had remained on the ground we could not do so. Without effort there is no progress; with effort there is no standing still.

(2) If we have been to a lecture, or read a chapter of a book, let us recall the substance of it, in order if possible; write down in our own words what we have read, then compare carefully, and do it again. Let us not look anything up until every effort, active and passive, has been made to revive it. Let us use every aid the mind can give itself. An active association of the things remembered will often bring forth the forgotten; and as calm pondering upon a void, or a swift glance into its depths, will often reveal its fullness.

(3) In the evening we must recall the incidents of the day in fair detail, and each day select some portion of it for the special recall of minute details, of conversation for example, or anything else. What were all the people whom you met in the tramway-car or train like, how were they dressed and where did they get in or out; what did so-and-so say and do exactly? There is no lack of details.



Now as regards the *artificial* memory, so called here, we may note first that it is the linking together in the mind of things which were not thus linked or associated in our experience—for the purpose of recalling them together. The gentleman who ties a bit of string round his finger to remind him that he must purchase some things for his wife is practising the art in an elementary way. We will mention only one practice in this connexion, the one which is very useful to young lecturers. A lecturer will decide upon a number of ideas he wishes to express, of things he wishes to say, and of little anecdotes or similes with which to illustrate his points. How is he to remember them, especially if he be nervously disposed, and how keep them in the right order? By linking each point with some point of an object perfectly familiar. Some think of a room, with its various parts, door, windows, furniture, etc., and link their points to these objects by imagination. Suppose a lecturer wished to speak in turn in his lecture, of Hindū customs, something Emerson had said or written, the value of education, umbrellas, and the Post Office. He would fix upon his room in his mental eye. Imagining himself standing in the doorway and casting his eye round, he would picture perhaps a Hindū in the first corner; on the wall, a little further on, a portrait of Emerson; in the next corner a school-boy studying; then a rack with the latter's coat, cap and umbrella; then a letter-rack on the wall, and so on. Another way is to use the figure of a man, associating, either by imagination or by some natural method we have already dealt with, the various parts in turn with the ideas of the lecture: head, trunk, arms, and legs with their parts. This often proves very effective.

Persons who have special difficulty in sitting quietly and reproducing their ideas should practise this method. Go into a room alone, and lecture to an imaginary audience. Picture the room full of people, and try to do as well as if they were actually criticising your attainments. Allow no carelessness. Make the mind do its best. Many people have practised this with very great benefit.

In conclusion, let me remind the reader of two little Samskr̥t words: *abhyāsa* and *vairāgya*. The first means constant practice, the second dispassion. Constant practice is essential for the



acquisition of any art that you do not already understand; and especially is this so in arts of mind and of peace. There is no difficulty in concentration and continuity when new inspiration, new obstacles, new dangers meet us face to face day by day; but when it is the same old mind, feeble and perfunctory, vacillating and dyspeptic, peevish and irritable, invalided and disconsolate, the tale is very different. Constant practice in the face of failure and discouragement; every conquest is made in the shadow of death. Sigh not for the zest of life and the vigor of youth, for the coursing flood of life, and the keen scent of the morning air. Though the sun be at its setting, journey on towards the east. You shall meet him sooner in the coming day.

ERNEST WOOD.

"I AM THE CUP: THE WINE IS THAT".

O Love, it is not I, not I, who come  
With lips upon thy lips to kiss the dumb;  
A greater than thou knowest surely lies  
Clasped to thy breast, illumined with thine eyes.

Nay, let *them* be illumined! Let them see,  
Not the poor body and sordid soul of me,  
But, in a rainbow mist of wheels and wings,  
Pulsating with the joy of cosmic things,

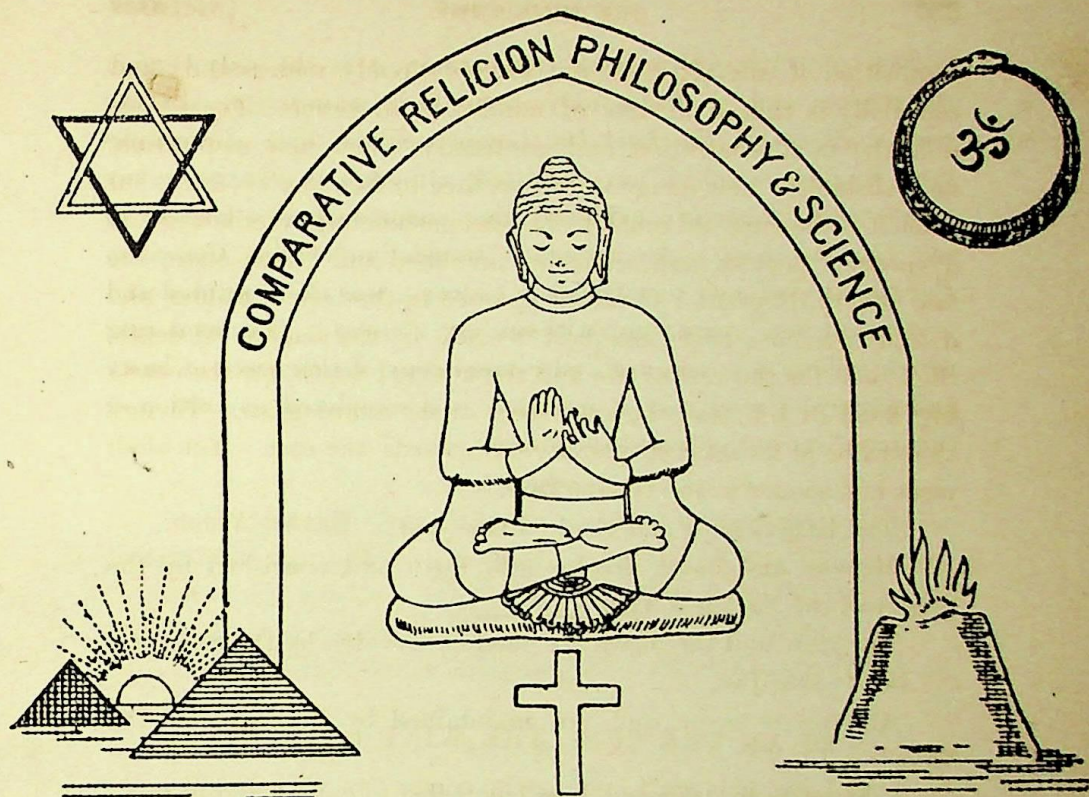
God's messenger to thee! Behold me now,  
No faded woman with a weary brow,  
But sphere-begirt, star-kindled, and divine—  
The chalice of thy soul's communion-wine.

Drink, and be glad. Lo, all shall pass away  
Save only this—the rapture of to-day  
Quenched in a desolate rain of human tears,  
Entombed beneath a crust of earth-bound years.

Yet hast thou trod through me the hidden place  
Where Love unveils his sacramental face;  
Shatter the empty cup, the prism devoid of light!  
Who drinks and sees hath need no more of taste and sight.

L.





### CHINESE ESOTERICISM.

Though words could exhaust this theme, they would not be so profitable as the preservation of its inner essence—*Tao Teh King*.

I entitle this article "Chinese Esotericism," not "Taoism," though it deals with the chief books of the Taoistic school, because the modern system, bearing that name, has as little to do with the teachings of Lao Tzu, the founder of the school, as the Institutes of John Calvin have with the spirit of the Master Jesus. Although favored by some of the Emperors of the Han dynasty (B.C. 206 — A.D. 12) Taoism has never been in the ascendant in China, and is to-day regarded by the *elite* of the Chinese scholastic world with profound contempt. They have no comprehension of the three works with which I illustrate this paper, the translations of which have been made directly from the Chinese.

#### I. THE CLASSIC (OR SCRIPTURE) OF PURITY AND REST.

The *Classic of Purity and Rest* is a small brochure of peculiar interest to Theosophists, because of the statement made by Mr. C. W. Leadbeater that it is of Atlantean origin. Our Chinese



version must therefore be a translation; it is the only version we possess and I have only seen it in manuscript. In the *Sacred Books of the East* Dr. Legge renders three paragraphs into English which I have omitted, although they exist in my manuscript. They are evidently the commentary of a student of the *Tao Teh King*. An imperfect translation of this *Classic of Purity*, which I sent to a friend in Chicago, was there printed and sold about ten years ago, without my consent. The rendering which follows is a *corrected* and revised copy of that piece of hasty and imperfect work, never intended as a completed exposition of this most ancient of world-scriptures.

## TEXT.

The Experienced and Exalted One said:

Heaven and Earth are brought forth and nourished by the Supreme, the Formless TAO.

The Sun and the Moon are made to revolve by the Supreme, the Impassible TAO.

All things grow and are maintained by the Supreme, the Nameless TAO.

I do not know Its name, I am compelled to call It simply TAO.

Now the TAO includes both the clear and the turbid. It is both active and still.

Heaven is clear, the earth is turbid. Heaven is active, the earth is still. Man is clear, woman turbid. Man is active, woman still.<sup>1</sup> All that is is because it departs from itself, and flows on to the very end.

The clear is the cause of the turbid, the active of the still. Were man able to be ever both clear and still, the heaven-earth would be united indeed.

Now the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away.

Were one able always to dismiss desire, the mind would quicken of its own accord. When one is able at all times to keep his mind clear, the spirit is pure of its own accord. The 'six desires' as a matter of course sprout no more; the 'three poisons' gradually disappear. The reason why men are unable to attain this is because their minds are not clear, their desires undismissed.

<sup>1</sup> 'Man,' 'woman' represent macrocosmic principles. So also do 'heaven,' 'earth.'



One who dismisses desire looks within, and in his mind there is no mind; he looks at his form, and in his form there is no form; he looks further and observes nature, and in nature there is no nature.

When he understands these three he sees a void, but when he would note the void there is nothing to make a void. Although the void is nothing, the nothingness of this nothing is also nothing, and when the (idea of the) nothingness of nothing has disappeared there is profound and constant silence.

When this silence is so profound as to admit of no further silence, how can desire arise?

When desire cannot arise there is genuine rest.

The TRUE unfailingly responds to all creation. The TRUE always possesses THE SELF.

In this constant response, and constant stillness, there is constant purity and rest.

Whoever has this Purity and Rest may gradually enter the true TAO.

Having entered the true TAO he is styled the 'Possessor of the TAO'.

Yet though styled the 'Possessor of the TAO,' he in reality possesses nothing.

Only as he transforms all living things can he be styled 'POSSESSOR OF THE TAO.'

Whoever is able to perceive this may be entrusted with the sacred TAO.

## II. THE HIDDEN SIDE OF THE SEAL.

Of the origin of the *Yin Fu King*, or the *Hidden Side of the Seal* little is known, but it is doubtless a pre-Taoistic production, that is, a work composed prior to Lao Tzu's *Tao Teh King*, the *chef d'œuvre* of the Taoist cuisine. The average reader will do well to follow the advice of the commentator Hsiu-Hui-Hi and judge the booklet on its merits, irrespective of its authorship.

### TEXT.

I. Ponder the way of the Unseen; acquiesce in its evolutions. This is the limit of achievement. There are Five Despoilers in 'The



Unseen'; whoever knows these prospers. They exist also in man; from man they spread through the world.

Even the universe may be held in the hand, and all things spring from me.<sup>1</sup>

Man is the Moral Nature of 'The Unseen.' He embodies its motive power. When the TAO of the Unseen is fixed, the mould for man is determined.

Heaven puts forth its disruptive energies, the stars with the constellations commence their revolutions; earth puts forth its disruptive energies, dragons with snakes appear on the dry land; man puts forth his disruptive energies, he is in harmony with heaven and earth; these combined actions of heaven, earth and man are the basis of all transformations.

Sagacity and stupidity are constituents of the moral nature; they may be concealed, or they may be directed to act. All misdirection lies with the nine apertures (of the body), especially the three most important (eyes, ears and mouth) which now are in movement, and are now at rest. Wood produces fire; evil once arising it is certain to predominate. The state produces corruption; movement in this direction means ruin. Who understands these things, and cultivates them, may be called a Holy Man (a Master).

II. The Unseen produces and destroys in accordance with the principles of the TAO. Heaven and Earth are robbers of Nature; Nature is the robber of man; man is the robber of Nature. These three Plunderers act rightly, all three are peaceful. Hence it has been said: 'All forms are in order when nourishment is opportune; every variation takes place tranquilly when action is well-timed.'

Men recognise the subtlety of 'The Mysterious', but they do not know whence 'The Mystery' springs. In the firmament above, in the world around, everything acts according to Law. It is this which perfects operations. It is this which manifests the exquisiteness of nature.<sup>2</sup>

<sup>1</sup> "Will they ever return to me, those grandiose, immortal, cosmogonic dreams, in which one seems to carry the world in one's breast, to touch the stars, to possess the Infinite?"—*Amiel's Journal*.

<sup>2</sup> Writing in the twelfth century Yang-Wan-Li said: "The earth performs the part of a mother. All things are her children. What a mother has to do for her children is simply to nourish them". Therefore the Chinese worship Heaven as Father, Earth as Mother. Cf. *Secret Doctrine*, I. pp. 283, 284.



It is difficult for man to discover the motives of the 'Three Plunderers.' The Princely Man practises it and is firm in poverty. The small man puts it into practice and thinks little of life.

The blind hear well, the deaf see well; to be able to cut off one source of advantage is to gain ten-fold more than any teacher can give; to be able to do it at all times is to gain a myriad benefits. The external both stimulates and slays the mind—the directing power is the I.<sup>1</sup>

Unmercifulness is the greatest mercy of 'The Unseen'.<sup>2</sup>

Nothing is less worthy of notice than a sudden crash of thunder and a blustering wind.<sup>3</sup>

When the Spirit overflows there is supreme joy; when the Spirit is disinterested there is complete tranquility.<sup>4</sup>

Absolutely impartial, 'The Unseen' appears most partial.

Necessity controls the animal creation.<sup>5</sup>

Life is the root of death; death, the root of life.

Kindness springs from injury; injury from kindness.

The stupid study Nature and think to become Sages; I seek enlightenment by doing everything at the right time.

Men regard sageness as stupidity; I consider it as the opposite.

Men seek sageness by extraordinary methods; that is not my way.

Anyone can see that to enter water or fire (to attain sageness) is to court self-destruction.

The principle of spontaneity is stillness; thence were born the Heaven-Earth, and all phenomena. The method of the Heaven-Earth is to proceed gradually; therefore duality flourishes, the passive and the active principles (of nature) alternate, and the various transformations arrive rhythmically.<sup>6</sup>

<sup>1</sup> Cf. *Matt.* XIX, 12.

<sup>2</sup> "The hour has struck with the commencement of this century to dethrone the 'highest God' of every nation in favor of One Universal Deity—the God of Immutable Law, not charity; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it", *Secret Doctrine*, III, p. 51.

<sup>3</sup> The maximum of noise, the minimum of effort.

<sup>4</sup> Unlike the thunder and the wind Spirit attracts no notice to itself.

<sup>5</sup> Nature acts paternally to the animal. Habits and fur change with the changing seasons, but man has to protect himself from the inclemencies of the weather.

<sup>6</sup> Cf. *Ps.* CIV.



The Sage (the Holy Man or Master) knows that it is not possible to oppose spontaneity, and therefore in all His affairs He places His dependence on absolute stillness. The principles of absolute stillness cannot be found by calendrical computations; its source is the marvellous machinery from which every phenomenon has sprung; the Eight Diagrams;<sup>1</sup> the Sexagenary Cycle;<sup>2</sup> the occult motives of spirits, and the plan according to which Nature's dual principles mutually overcome each other—each visibly exhausting its functions in manifold phenomena.

### III. THE TAO TEH KING.

We now come to the most important part of our study, the *Tao Teh King*, by Lao Tan, more generally known as Lao Tzu, or "The Old Philosopher". Tradition says that he came from his mother's womb as an old white-haired man of eighty. Like Confucius, with whom he was contemporary, Lao Tzu claimed no originality. "I am a transmitter, not a maker" said Confucius; "I teach that which others have taught" (42) Lao Tzu wrote.<sup>3</sup> But if Confucius was an editor, he was also a teacher who made the ancient, half-forgotten truths living and forceful; and if the "advantages of weakness had been taught before Lao Tzu" his predecessors had failed to make clear the danger of self-assertiveness. Lao Tzu claims that it was his insistence on this which made him "chief among the teachers". (42) Confucius and Lao Tzu represent divergent lines; the former is the practical man of affairs, the latter a mystic for mystics. It scarcely needs mentioning that the few who appreciate Lao Tzu are the leaders of Chinese spirituality. Devotion is sadly lacking in the Chinese nature. Towards everything spiritual he is usually agnostic.

Very little is known of Lao Tzu's life. He reminds us of Joubert, of whom Carlyle wrote: "He had the air of a soul which had by chance encountered a body and was doing the best he could with it". All pictures represent Lao Tzu as a man with very long ears, riding an ox, the tamed ox, symbolising of course

<sup>1</sup> The eight combinations of straight lines which form the basis of the *Yi King*, or the *Book of Changes*. These trigrams are doubled into hexagrams to denote the unity of the Three Powers. See *Sacred Books of the East*, Vol. XVI.

<sup>2</sup> We are now in the seventy-fifth cycle of Chinese history.

<sup>3</sup> The numbers in brackets after quotations from Lao Tzu, refer to the chapters of the *Tao Teh King* from which the words are taken. The version used is that which I published in 1905, (Independent Book Concern, Chicago.) See the *Theosophical Review*, Vol. XXXVII, p. 369.



the lower passions. Disgusted with the corruptions of his age he retired from his official position under the government of his day, and when about to cross the frontier for some destination unknown, he wrote the *Tao Teh King*, at the request of the Custom House officer, Yin Hsi. The tractate contains only five thousand words, yet there is scarce a topic it does not illustrate. The book, as it has reached us, suggests the peaks of a submerged continent, not an entire map of the ancient mystic's scheme ; or else, perhaps, some very imperfect notes of half-forgotten addresses. The thought is a buried thought. The connexion of the sentences is not grammatical but spiritual. There is lack of ordered sequence, and the conclusions do not always spring from the premises.

To make our author's transcendental conceptions somewhat more intelligible I will treat the subject under the figure of an Idealised Commonwealth. Three factors contribute to this commonwealth. The *Tao*, or the Cause of causes ; *Teh*, or the Power inherent in the *Tao*—note “inherent in,” not emanated through ; *Holy Men*, (or Masters), in whom the *Tao* and its *TEH* are personified. Thus Lao Tzu's *Tao-TEH* might be compared to Brahmā-Vishṇu, the framer and upholder of cosmos. Beginning from above Lao Tzu works downwards, but does not descend below the level where devotion to the Ideal supersedes the attractions of the mental—the Buddhic plane; even when he refers to the physical he raises it to this lofty height, so that only when Lao Tzu describes the results of the absence of the *Tao* do we see anything as we know it here. Lao Tzu's classic is without either proper names or historic data.

*Tao* is an untranslatable term,—the algebraic  $x$  of spiritual thought. Its nearest equivalent is the Samskr̥t Bodhi; in English it might be spoken of as *TRUTH* under the two aspects of the revealed and the unrevealed ; but all this is an exposition, not a translation. Any who attempt more are light-hearted and injudicious advocates. If it were possible to personify *Tao*, which it is not, we might apply to it Tennyson's well-known lines :

We feel we are nothing—for all is Thou and Thee ;  
We feel we are something—*that* also has come from Thee ;  
We know we are nothing—but Thou wilt help us to be.

Yet we cannot identify *Tao* with the Hindū Parabrahman and the First Logos veiled in Mūlaprakṛti, for the *Tao* after all is not



All That Is, but only the ideal tendency in all that is. In chapters 30 and 55 Lao Tzu speaks of the Not-TAO, and in chapter 24 of those who are outside TAO. "The TAO" he says "leads to continuity. Though the body be no more, there is then no danger" (16). "Who never departs from his base, endures long; he dies, but does not perish; he lives eternally" (33). "Employ the light; revert to this enlightenment; no calamity will then be bequeathed to the body. This is indeed to practise the Unalterable" (52).

"TEH" means the the TAO energising; the Holy Men are the human rulers who apply the TAO to the governance of humanity. The title of Lao Tzu's work might therefore be rendered *The Scripture of the Tao and Its Operations*. Coming now, more particularly, to the subject matter of Lao Tzu's classic we will analyse its contents under seven heads, following in our investigation Lao Tzu's own conception of an abstract, ideal commonwealth.

A. *Those who are ineligible for the commonwealth of the Tao.* A piece of gold may shut out the light of the sun, and the door of Lao Tzu's āshrama (temple) is closed against anything, however good, which places TAO in the shade. "The great TAO faded and there was benevolence and righteousness. Worldly wisdom and shrewdness appeared and there was much dissembling. The family relations no longer harmonious, there was filial piety and paternal love. The State and the clans in anarchy, there was loyalty and faithfulness" (18). Separative self-assertion under any guise is a departure from Truth, therefore benevolence, righteousness, filiality, paternalism, loyalty, devotion, are each degenerates. Woe to the pilot who turns from the flashing signals of the Lighthouse to admire the other harbour lights. Hear Lao Tzu again: "When everyone in the world became conscious of the beauty of the beautiful it turned to evil; they became conscious of the goodness of the good and (goodness) ceased to be good" (2). "None can protect the hall that is filled with gold and jade. Opulence, honors, pride, necessarily bequeath calamity. Merit established, a name made, then retirement—this is Heaven's TAO" (9). Mystics are alike in all ages, and Thoreau, who could hardly have been familiar with Lao Tzu's work, said: "A man is rich in proportion to the number of things he can afford to let alone"; how often have speculators proven the truth of this adage! Unless the senses are polarised



they stupify more than they stimulate, and Sir Walter Scott echoes Lao Tzu's most practical ethic when he writes :

Look not thou on beauty's charming,  
Sit thou still when kings are arming,  
Taste not when the wine cup glistens,  
Speak not when the people listens,  
Stop thine ear against the singer,  
From the red gold keep thy finger,  
Vacant heart, and hand, and eye,  
Easy live and quiet die.

Returning to Lao Tzu we learn that "the men who are great live with that which is substantial, they do not stay with that which is superficial; they abide with realities, they do not remain with what is showy"(38). With this we may compare a saying from Mencius: "To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire for office, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honors to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend—these characteristics constitute the great man." "Hence" continues Lao Tzu: "Humility is the root of honor; lowliness the foundation of loftiness" (39).

B. *How to become eligible for the commonwealth.* The candidate must turn his back on everything that is personal. "Be concerned with non-concern" (63). Lao Tzu reminds the ambitious: "The most skilful warriors are not warlike; the best fighters are not wrathful; the mightiest conquerors never strive; the greatest masters are ever lowly"(68). *Nicht jene, die streiten, sind zu fürchten, sondern jene, die ausweichen,*" say the Germans. The sense life of hearing, seeing, smelling, tasting, feeling, must be transcended and transmuted, for as Lao Tzu puts it at the end of his seventy-fifth chapter: "It is only those with whom life is no object who truly value life". But the outer can only be forgotten as it is supplanted by a stronger affection. Affection for *this* can only be driven out by affection for *that*. As the personal fades the universal dawns; the higher we ascend in the scale of being the more the merely personal and local recedes. Therefore says Lao Tzu: "The highest goodness resembles water" (8). Water never



asserts itself. Water assumes the shape of the vessel holding it. Water seeks the lowest place. Says the *Voice of the Silence*, "Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection." Well may Lao Tzu remark: "Producing! Nourishing! Developing, without self-consciousness! Acting, without seeking the fruit! Progressing, without thinking of growth! This is the abyss of energy" (10). This is the key-note to all that Lao Tzu has to teach. Chuang Tzu, apparently impressed with the loftiness of his predecessor's ideals, said: "The whole of life is a round of solicitude, its duties are never finished"; but it is also as true that still greater are the troubles of those who live for themselves alone, and disregard wider claims. The so-called "Path of Woe" is in reality the "Path of Peace," for, as Lao Tzu pertinently says: "Were I not conscious of my body, what distresses should I have?" (13) Every conception changes when the consciousness is identified with the Christ; or, as it is very well put in the *Theologica Germanica*: "The more the self, the I, the Me, the Mine, that is self-seeking and selfishness, abate in a man; the more God's I, that is God Himself, increases in him." The extent to which Lao Tzu carries this healthful doctrine is shown in his nineteenth chapter: "Abandon knowledge, discard wisdom—the people will gain a hundredfold. Abandon the humanities, discard righteousness—the people will return to filial love. Abandon cleverness, discard gain—robbers and thieves will be no more". So long as virtue needs cultivating it may degenerate into vice. There is no safety until *spontaneity*, or naturalness, is reached. Lao Tzu often insists on this: "Man's standard is the earth. Earth's standard is the heaven. Heaven's standard is the Tao. The Tao's standard is spontaneity" (25). "This is the Tao of Heaven . . . Without being summoned, spontaneously arriving" (73). The pupil must become the Tao, the Tao must be able to assimilate the pupil. "Were princes and monarchs able to maintain it, all creation would spontaneously submit" (32). The least tinge of self-gratification subtracts from the strength of the force, turns its energies to one side. Therefore the Christ said: "He that abideth in Me, and I in Him, the same bringeth forth much fruit". (*John XV. 5*) Lao Tzu speaks of this experience



when he writes: "Practise non-action and everything will be regulated" (3). It is, as he sets forth in his twenty-eighth chapter, to be placid in shade, while conscious of brightness; to be content in disgrace, while conscious of merit; abide in the Christ, not in the self.

C. *The citadel of the commonwealth.* We will now glance at Lao Tzu's concealed Treasure, which he would have all share, but which few desire—THE TAO. "Looked for but invisible—It may be styled 'colorless'. Listened to, but inaudible—It may be styled 'elusive'. Clutched at but unattainable—It may be styled 'subtile'". (14) "The TAO which can be expressed is not the Unchanging TAO; the name which can be named is not the Unchanging Name. . . .The Eternal Non-Being leads towards the fathomless. . . .The Abyss of the abysmal is the gate of all mystery" (1). "The TAO is as emptiness, so are its operations. It resembles non-fulness" (4). The theme does not lend itself to profitable discussion, and we had better adopt the attitude of the ancient prophet of the Hebrews and say: "The Lord is in His holy temple; be silent all the earth before Him". (*Hab. ii. 20*).

D. *The extent of the commonwealth's operations.* The field in which the TAO works is coterminous with nature herself, whose power of permanence is, Lao Tzu contends, her non-attachment to any self-centred project. She concentrates on the ALL-WILL, not on any separated pleasure. She is able, Lao Tzu says in Ch. 7, constantly to produce because she produces nothing for herself. Life is best found when lost, least known when most eagerly sought. "Concealed and nameless, yet it is the Tao alone which excels in imparting and completing" (41). "The Tao produces, Its energy nourishes, increases, feeds, establishes, nurtures, controls, broods over. It produces, but keeps nothing for Itself; acts, but does not depend on Its action; increases, but does not insist on having Its own way. This is indeed the mystery of Energy" (51).

E. *The nature of the commonwealth's government.* "Who" asks Lao Tzu "is able to have a superabundance for the service of the world? Only the possessor of the Tao. Hence the Holy Man acts without priding himself on his actions, completes his work without lingering on it;—he has no desire to display his



superiority" (77). Summing up his policy for his commonwealth a in sentence he says: "Govern a great state as you would fry a small fish" (60). Commenting on this, I say in my edition of Lao Tzu's work: "As a small fish stewing in the pan will be broken up if it be moved about too much, so will the Empire be fatally injured if its natural development be interfered with. The only safe course is to follow the Tao". Neither the natural development of the individual, nor the national idiosyncrasy of the race must be obstructed. Those who would guide must build and conserve, not tear down and destroy. Where there is force there is danger. Such is Lao Tzu's ideal! Some of us hear in it an echo of the words of One who came later, but whose influence is greater. "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away". (*Matt.* v. 39-42) Lao Tzu would say of such teaching: "This is marching without moving; baring the invisible arm; regarding the enemy as if he were not; grasping the sword that is not" (69). "The weak overcome the strong, the soft control the hard. Everyone knows this, but no one practises it" (78). Therefore rulers and reformers in trying to remove one evil frequently create another.

F. *The rulers of the commonwealth.* There are no politicians in Lao Tzu's commonwealth. Its chiefs have transcended personality with its petty prejudices. Of the Sage, or Master, Lao Tzu says: "He is not self-regarding, therefore he is cognisant. He is not egoistic, therefore he is distinguished. He is not boastful, therefore he has merit. He is not conceited, therefore he is superior. Inasmuch as he strives with none, there are none in the world able to strive with him" (22). A commentator adds: "The eye does not look at itself, therefore it sees everything; the mirror never reflects itself, thus it is able to reflect images. What time has anyone who is ever attending to himself to give to anything else?"

G. *The life of the commonwealth.* How will all this work out in practical life? The unspiritual non-mystic will, I fear, find



the conclusion as unsatisfactory, and as foolish, as the premise; and yet, had he eyes to perceive, every well-wisher of mankind would find in Lao Tzu's commonwealth the fulfilment of his loftiest ambitions. Of that man who "approximates to the Tao, who abides by that which men despise," Lao Tzu says: "He revolutionises the place in which he dwells; his depth is immeasurable; he strengthens moral qualities by what he bestows; he augments sincerity by what he says; he evokes peace by his administration" (8). "Therefore the method of government by the Holy Man is to empty the heart, while strengthening the purpose; to make the will pliant, and the character strong" (3). "A great country is lowly. Everything under heaven blends with it. It is like the female, which at all times and in every place overcomes the male by her quietude. Than quietude there is nothing that is more lowly. Therefore a great state gains the smaller state by yielding; while the smaller state wins the greater by submission. In the one case lowliness gains adherents, in the other it procures favors" (61). Probably these paradoxes will be rejected to-day as they have always been in the past, for man, whether as an individual or a state, has yet to learn the truth of the poet's verse:

The highest hills  
Are wrinkles in Time's transitory dust;  
The tiniest rills  
Are seas at birth that mould the earth's huge crust;  
There is nor great nor small—our fumbling eyes  
Confuse the Essence with mere shape and size.

But Richard Burton was a mystic, and so the wise man refuses to accept him as a teacher, even though he sometimes amuses himself with his verse. Yet was not the Lord Buddha also a mystic? And could any saying be harder than his: "A man who foolishly does me wrong I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." This is not the way of the world, but mystics seem to be a law unto themselves. Did not the Christ say: "Love your enemies, and pray for them that persecute you". And Lao Tzu said: "I would return good for good. I would also return good for evil" (49). "For hatred return perfection" (63). Doctrine such as this requires a substantial interior, a mobile exterior, and he who would attain its blessedness must be willing



to obey the instruction of S. Augustine: "Go not abroad, retire into thyself, for truth dwells in the inner man." Lao Tzu likewise has some terse aphorisms of the same order, but we conclude with his announcement that "the highest attainment is to know non-knowledge," (71) a reminder of S. Paul's saying: "If any man thinketh that he knoweth anything he knoweth not yet as he ought to know". (I. Cor. viii. 2).

Measure thy love by loss instead of gain ;  
Not by the wine drunk, but by the wine poured forth,  
For love's strength standeth in love's sacrifice,  
And whoso suffers most hath most to give.

C. SPURGEON-MEDHURST.

### THE FINGERS OF ONE HAND.

In her *First Steps in Occultism* H. P. B. tells us that one of the conditions for co-discipleship is that "the upāsakas while studying must take care to be united as the fingers on one hand." How many have looked at their own hands when studying this passage? If they took even the most casual glance they would see that the hand cannot do its work properly unless the thumb acts in apparent opposition to the four fingers. I think the simile used conveys a great truth and drives us to look below the surface meaning. What we should look for is not superficial unity, but the same kind of unity as we see in our hands, that is, union at the base and union of aim. In this light we find it far more easy to become tolerant to those who have different conceptions from ourselves as to methods of work, emotional points of view and intellectual explanations. We have the union of the base in our common origin, and our common love and devotion for our Masters; we have the union of goal in our common longing to become co-workers with Them and through Them with the Logos; therefore we can afford to ignore the differences which in reality give the necessary opposition required for a perfect grip.

KATE BROWNING.



## LAO TSZ AND HERAKLEITOS.

## I.

A certain type of thinkers regard life as an intellectual problem: to them living is mostly equivalent to intellectual evolution. They consider action and feeling mainly as two forms of necessity from which they seek to emancipate themselves in complete knowledge and perfect wisdom. Their ideal is the attainment of freedom, not the freedom of free-will in the abstract, but that of pure judgment with concomitants of creation or annihilation, expansion or contraction, desire or renunciation. Their pivotal interests in life lie in psychology—the knowledge and study, first, of their own minds, and, secondly, of other minds with which to compare their own. They greatly appreciate biography as a branch of literature and especially enjoy the study of minds like their own, as reflected in their writings. Very soon, however, they discover that, whatever be the difference in its manifestations, there is an absolute unity of human thought, everywhere and always. Character, temperament, social surroundings, education and civilisation may differ, but the fundamental stages, as well as the types, of the human mind are found ever and anon fully and independently exemplified in different countries, in different times, in different individuals.

Truly says Douglas<sup>1</sup> in writing on Lao Tsz :

The contemplation of the same objects of supreme importance to man has been attended by the same results among the quick-witted Greeks, the subtle-minded Hindūs, and the prosaic Chinamen.

We might add the proviso: when of the same type and stature.

Hence a psychologist will become wary and cautious, and will try, when comparing cases of similarity of thought, to disentangle historical connexions, dependencies and causalities from those resemblances originating in the essential similarity of type of the inner nature of the individuals compared. At the same time he will carefully note inner relationships of thought, even though clad in the deceptive, because variously hued, mantles of diverse languages, terminologies and phraseologies, whose outer forms frequently show no single point of contact.

That the conception of reincarnation, when accepted, lends new force to these considerations and deepens them is clear.

<sup>1</sup> Robert K. Douglas, *Confucianism and Taoism*, London, n.d., p. 218.



Let us suppose that a Chwang Tsz came back as Nietzsche, an Aristoteles as Herbert Spencer, a Vergil as Tennyson, a Cicero as Gladstone<sup>1</sup>—and at once a new science would spring up : the science studying the interrelation and interdependence between the thought and the form it takes in expression from its time and surroundings.

Naturally psychological investigators would be specially interested in those thinkers and their works in whom they found kinship, and this interest would be enhanced by a series of outer and inner coincidences and points of contact in the case of two different people, apparently wholly unconnected on the outer planes of existence.

Such cases exist, exist in great numbers, and it is a hobby of philosophic historians or historical philosophers to compare various thinkers and to trace in minute details not only how they agree and differ, but how they are dependent the one on the other, what they have from this source and that, to whom they are indebted for various elements in doctrine or expression, and so forth. Often writers go much too far in this direction and lose sight of the extent of original thought-labor that every thinking individual does for himself without any aid beyond that of a typical catchword that he may chance to meet during the period of his formation. Indeed, in the case of ancient writers there is now-a-days a tendency to read more philosophical meaning than is warranted into terms which may have been more or less current counters, just as an unexperienced translator may be tempted to render passages from a foreign language by the aid of etymological analyses of words. The same holds good for phraseology and method. Where, therefore, mutual dependence is practically ruled out of court beforehand as in all probability inadmissible, the enquiry becomes more interesting because more purely psychological.

Now the two thinkers, Lao Tsz<sup>2</sup> and Herakleitos, furnish excellent material for such a comparison, and an attempt at an exhaustive analysis of their character and philosophy is a task to be yet undertaken, and a difficult task it would be. The biographical

<sup>1</sup> The first two pairs are merely given as imaginary equations. The latter two were really identical according to occult enquiry. My authority in this matter is Mr. Leadbeater.

<sup>2</sup> Pronounce as : *Loud Sir*, with the stress on the *loud*.



data concerning both are scanty, insufficient and even not above suspicion as to reliability. The written remains of both are brief, difficult to understand and in no satisfactory state of preservation. Under these circumstances a profound psychological comparison of the two authors is an undertaking which cannot be satisfactorily carried out within the limits of a magazine article, nor would it be of such a nature as to find a suitable place in these pages. Further, an exhaustive essay on the subject would demand fuller opportunities for research than can be had here in India. Anyone prosecuting special studies outside the radii of the great western libraries will understand that a dweller in the East is daily made painfully aware that life in the Orient is strangely limited as to its capacities for original literary investigation.

When nevertheless undertaking to contribute some considerations serving towards the fulfilment of such a task, the only aim I can here and now set myself is to indicate certain points of resemblance and difference between the two thinkers, their lives and their works<sup>1</sup>, and to suggest certain psychological explanations for the same. At some later time and elsewhere I may perhaps find an occasion to work out these points in fuller detail, or someone else may feel prompted to do so. The problem is worth while considering and in any case suggests an instructive comparison. To trace the succession of mental types may prove as fruitful and as illuminative as the more ordinary path of historical comparison. What follows is a hint of a line of literary labor which may yield astonishing results and cannot fail to attract those psychologically-minded students of whom I spoke before,

<sup>1</sup> Though both Lao Tsz and Herakleitos have each been 'compared' and 'connected' with many other philosophers or philosophical influences, I am not aware of any special attempt to contrast the two. I find, however a note in J. Dyer Ball's *The Celestian and his religions, etc.*, (written with truly DyerBallically Christian bias!), Hongkong, 1906, p. 64,—quoted from a writer whose name is not mentioned—to the effect that "He (Lao Tsz) may be compared with both Parmenides . . . and with Herakleitos . . ." This is perhaps a quotation from T. Watters' articles in *The Chinese Recorder* of 1868, '69 and '71. They are not here at my disposal.

I also find in the Reverend C. S. Medhurst's book (C. Spurgeon Medhurst, *The Tao Teh King*, Chicago, 1905) on p. ix, a reference to the similarity between Lao Tsz's Tao and Herakleitos' Fire or Æther. We will come back to this more fully later on.

On the other hand there is a fuller series of comparisons between Chwang Tsz, the disciple of Lao Tsz, and Herakleitos, by A. Moore in Herbert A. Giles' *Chuang Tzu*, London, 1889, p. xviii, *et. seq.*



and who are the people who should take this form of research seriously in hand.

## II.

The biographical data concerning both our philosophers are unsatisfactorily few and contradictory. Their respective dates even are far from certain.

The (uncertain) date of Lao Tsz's birth is given as 604 B. C. and an interview between him and Confucius is recorded which some calculate<sup>1</sup> as having taken place in 517, Lao Tsz then being 87—if all this is correct—and Confucius 34 years old. Soon after this interview Lao Tsz left his country. Sz Ma Ts'ien, the great Chinese historian, says: "Then [time not specified] he went away. No one knows where he died."

Of Herakleitos it is said that "he flourished" about 504-501 B.C., that is: the sixty-ninth Olympiad. Nestle<sup>2</sup> puts him as early as circa 535-475; some others compute a somewhat later date,<sup>3</sup> and Mills says definitely that he died about 470-478.

A case of immediate reincarnation is therefore *a priori* not an impossibility, and it is good not to lose sight of this, even in passing and without insisting upon the point.

There is a tradition current in our own midst that the advent of the Buddha<sup>4</sup> brought in its train a change of 'officials' in the occult hierarchy and a consequent great activity of teachers of religion and wisdom in the most widely distant regions of our globe—the manifestation of a brilliant galaxy of sages about the sixth century before our era, following the full Nirvāṇa of the Lord Gauṭama.

Some writers<sup>5</sup> have remarked this phenomenon independently of the modern theosophical tradition, others<sup>6</sup> have denied it. Not knowing how exactly to interpret this tradition and what practical values to assign to it, we shall do well to bear it in mind

<sup>1</sup> *Encyclopedia Britannica*, s. v. Lao Tsz.

<sup>2</sup> Wilhelm Nestle, *Die Vorsokratiker*, Jena, 1908, p. 33.

<sup>3</sup> Arthur Fairbanks, *The First Philosophers of Greece*, London, 1898, p. 23.

<sup>4</sup> The dates of the Buddha, according to clairvoyant research by Mr. Leadbeater, are: birth 623 B. C., first preaching 588, death 543.

<sup>5</sup> For instance: G. G. Alexander, *Confucius the Great Teacher*, London, 1890, p. 7; C. Spurgeon Medhurst, *op. cit.* p. xvii; E. H. Parker, *The Taoist Religion*, London, n. d., p. 2.

<sup>6</sup> For instance Rhys Davids in one of his early books, which I have not at my disposal and which I am, therefore, unable to quote exactly.



when dealing with problems like the one before us lest hints shedding light on its interpretation should escape our notice. In the light of this suggestion cases may be thought of where sages may be either looked upon as reincarnations—direct or with intervening lapses of time<sup>1</sup>—or may be conceived as successive and visible representatives of one teacher, school of teaching or even mere inner current of influence, all of them not necessarily manifest in the outer world.

Leaving aside, then, the possibility of deeper identity, and only looking for the type of mind exhibited, let us try to define in general terms how we look upon the general character of our two thinkers, both as to similarity and as to contrast.

This can be summed up in very few words.

Both seem to be fundamentally of one type : that of aristocratic individualism in practice, of abstract intellectuality in theory.

Both have a refined, ethical, æsthetical, philosophical, religious temperament.

Both have a touch of the ascetic, both judge the world and its ambitions vain, both seek solitude and rest.

In short, both are of that self-conscious, strong, yet refined, nature which stands alone—and cannot but stand alone—rejecting the vulgar and the outer in scorn or pity, to seek the inner and the higher, alike with the highest mind and the deepest—because hidden—reverence.

For the love of true beauty all what calls itself beautiful but is not, is rejected gently or haughtily ; for the love of the truly high or divine its counterfeit is spurned. Because of intellectual keenness stupidity is met by sarcasm, for 'with fools even gods battle in vain'; and because of the self-consciousness there is much loneliness and much misunderstanding.

In so far then these two are of the same type, but to say this would be incomplete without the addition that each represents one aspect of that type.

I mentioned scorn and pity, gentleness and haughtiness : the Chinaman manifests the gentler, the Greek<sup>2</sup> the sterner aspect of the type.

<sup>1</sup> Mr. Leadbeater lends his authority, for example, to the statement that Jesus, Apollonius of Tyana and Ramanujāchārya were successive reincarnations of the same person.

<sup>2</sup> Compare Hermann Diels' *Herakleitos von Ephesos*, Berlin, 1901, p. ix.



Sz Ma Ts'ien<sup>1</sup> records an interview between Confucius and Lao Tsz about the ancient Chinese rites, and most likely also about art of governing<sup>2</sup> by these rites and by the traditional wisdom of the old sages. The story may or may not be strictly reliable as related: compare for instance Chwang Tsz's very different, not impartial and rather rhapsodical version of what seems to be the same interview<sup>3</sup>.

Diogenes Laërtios<sup>4</sup> relates that Darius wrote a letter to Herakleitos asking him to become his teacher, and publishes this letter<sup>5</sup> together with Herakleitos' answer. Most likely this correspondence is spurious, but it may nevertheless be a remnant of some true tradition in which a trait of the real character of Herakleitos is reflected.

We give here Lao Tsz's answer to Confucius and Herakleitos' answer to Darius in parallel columns for comparison.

LAO TSZ<sup>6</sup>.

The men of whom you speak, together with their bones have all disappeared and mouldered away. Their words alone are still extant. When the times are favorable to a sage he is honored. When the times are unfavorable to him he errs about at haphazard. I have heard it said that a clever merchant carefully hides his riches in order to make believe that he possesses nothing. The sage of perfected virtue has the looks of ignorance on his face.

Away with your proud airs and your many wishes, your insinuating manners, and your wild views. All this is of no good to you.

That is all I have to say to you.

HERAKLEITOS<sup>7</sup>.

All the men that exist in the world are far removed from truth and just dealings; but they are full of evil foolishness, which leads them to insatiable covetousness and vainglorious ambition. I, however, forgetting all their worthlessness, and shunning satiety, and who wish to avoid all envy on the part of my countrymen, and all appearance of arrogance, will never come to Persia, since I am quite contented with a little, and live as best suits my own inclination.<sup>8</sup>

<sup>1</sup> Sz Ma Ts'ien, *SseKi*, Book Lxiii, p. 1-2.

<sup>2</sup> Parker, *op. cit.* p. 3: "Confucius paid a special visit to..... Lao Tsz (who, according to some, had already once been either in the flesh or by correspondence his tutor)...Confucius' great object was to maintain social decency and the royal power."

<sup>3</sup> Chwang Tsz, Book or Chapter xiv, 6. James Legge, *Sacred Books of the East*. Vol. 39, Oxford, 1891, p. 357. H. Giles, *op. cit.* p. 184

<sup>4</sup> *The Lives of Philosophers*, Book ix, 1.

<sup>5</sup> 'A stupid letter', Diels, *op. cit.*, p. 38.

<sup>6</sup> I use the translation by Léon de Rosny: *Le Taoïsme*, Paris, 1892, p. 31, as more colloquial than that of others. De Rosny's useful work is not mentioned in the full biographical lists of Parker's and Medhurst's works cited above.

<sup>7</sup> C. D. Yonge's translation. London; (Bohn), 1853, p. 381.

<sup>8</sup> Compare Chwang Tsz's answer to the emissaries of the prince of Chen on a similar errand. Book xvii. 11 and the other like story xxxii. 13. The first story occurs also in Giles's *Gems of Chinese Literature*, London, Shanghai, 1884, p. 28.



It is remarkable to note how closely the general sense of these two answers—authentic or not—agree. Here is the place to give also two parallel judgments on Lao Tsz and Herakleitos, the one spoken by Confucius to his pupils after the above-mentioned visit,<sup>1</sup> the other related by Diogenes Laërtios<sup>2</sup> as a saying of Socrates after reading 'a small book' of Herakleitos, given him by Euripides.

## CONFUCIUS.

I know that birds can fly, I know that fishes can swim, I know that quadrupeds can run. What runs can be caught in traps, what swims can be caught on hooks, what flies can be caught by arrows. As to the dragon, I do not know how he bestrides the winds and clouds to rise unto the heavens. To-day I have seen Lao Tsz : he is like the dragon.

## SOCRATES.

What I have understood is nobly thought, and so also, I believe, is that which I did not understand. For such [a book] one should be a Delian diver [to get at the full depth of its meaning].

As to the isolated position of our thinkers, and their being misunderstood by the masses, this too may be exemplified by parallel judgments. We quote Diogenes Laërtios,<sup>3</sup> Diels<sup>4</sup> and Nestle<sup>5</sup> for Herakleitos, Douglas,<sup>6</sup> and Sz Ma Ts'ien<sup>7</sup> for Lao Tsz.

## LAO TSZ.

In them [Lao Tsz's writings], it has been said, are to be traced the outpourings of a misanthrope who advocated an ascetic seclusion from the cares and turmoils of the world as well as from its sights and sounds. Some have accused him of writing, he knew not what. . . . (D.)

He was a superior man, who liked to keep himself unknown. (S. M. T.)

## HERAKLEITOS.

He was above all men of lofty and arrogant spirit. At last, becoming a complete misanthrope, he used to live, spending his time in walking about the mountain; feeding on grasses and plants. (D. L.)

For he is no cold logician and rationalist but a religious fire-soul with deep understanding for the instinctive and mystic elements of religion as they burst forth in divine inspiration. (N.)

<sup>1</sup> Sz Ma Ts'ien, *loc. cit.* and Chwang Tsz, xiv, 6.

<sup>2</sup> *Op. cit.* II. 4, (Socrates), p. 65.

<sup>3</sup> *Op. cit.* IX. 1, p. 376.

<sup>4</sup> *Op. cit.* p. iii.

<sup>5</sup> *Op. cit.* p. 34.

<sup>6</sup> *Op. cit.* p. 191, 192, 196.

<sup>7</sup> In a phrase given by Legge. (S. B. of the E.) Vol. 39, p. 35, but omitted from the historian's report by most other writers.



Far from being a misanthrope, his writings display a kindly sympathy for his fellow-men. Lao Tsz held that man's nature was good, and that he who avoided the snare of the world, and acted in all things in conformity with the uncontaminated instincts of that nature, would possess Tao and would eventually return to Tao. (D.)

The philosophy of the Obscure Herakleitos is not at all so obscure as antiquity and modernity agree in complaining. (D.)

The literary remains of both have come to us in such a state as is thoroughly compatible with a possibility that their original forms were of about the same extent. Moreover both are of the same aphoristic character.

Lao Tsz's book stands now as a compact whole of fully 5,000 words, divided (in Medhurst's translation) into about 350 paragraphs. It has not yet fully been dealt with by 'higher criticism,' but a hurricane of controversy on the subject was raised some twenty-five years ago by (now) Professor Giles<sup>1</sup> who swung the battle-axe of literary criticism with iconoclastic fury. He was followed and surpassed in that direction by Mr. T. W. Kingsmill<sup>2</sup> "the chartered iconoclast of sinology" according to Parker; another case of being *plus royaliste que le roi, plus papiste que le pape*. But *n'en déplaie* many points have still to be sifted in a more moderate temper. Into that problem we will not enter.

Herakleitos' literary remains have come to us in a battered and eroded state, as a mere skeleton of the once living organism, of his book called *On Nature*. They contain now some 1,500 words in some 130 dicta, about a third of the total number in the *Tao Te King*. Textual criticism has however, attained here a higher stage than with Lao Tsz.

But the nature of the writings as they are before us is the same: they are aphoristic sayings with slender logical sequence, obscure in style, terse of expression.

Both are described by some modern critics as casual jottings rather than fully elaborated texts.

<sup>1</sup> Herbert A. Giles, *The Remains of Lao Tzu*, Hongkong, 1886.

<sup>2</sup> In *The China Review*, Vol. xxiii and Vol. xxiv.



DOUGLAS<sup>1</sup> AND PARKER<sup>2</sup>.

Its short sentences are doubtless but the texts of the sermons that were preached by the old philosopher to his disciples. To us these *vivā voce* commentaries and glosses are lost, and only the headings remain. . .

Every part of his system, from its first conception down to its minutest details, was the legitimate offspring of his own brain. (D.)

As Lao Tsz had already attained 'world'-wide celebrity before he wrote his 5,000 word book at the Pass, we may justly assume that all his sayings, memorable and otherwise, had enjoyed a wide publication in book or pamphlet form, not to speak of oral vogue, long before he was invited by the keeper to jot down as an *aide-mémoire* the heads of his discourses in the way they have since come down to us. (P. a)

Lao Tsz as a book is absolutely original. (P. b)

DIELS<sup>3</sup>.

He had certainly already long finished his system in his mind when he took the stylus to note down his lonely soliloquies. . .

To some few of his confidants he has most likely shown his note-books and emptied his heart with a sardonic smile or in deep oracles. .

Herakleitos thus opens the series of lonely men who fixed in the only form adequate for that purpose, the aphoristic form, their brooding, self-conscious and world-despising thoughts.

Instead of the insipid world that he had lost, he built up for himself a new one, neither created by any God nor by any man.

If this conception of Herakleitos' book is right, there can be at the outset little chance to reconstruct the fragments in their original mental sequence.

I venture to suggest another possibility as to the character of both these writings. May they originally not have been what now-a-days we call 'private instructions' or 'esoteric papers', subjects for meditation and discussion in private groups, perhaps to be commented upon and to be expounded to the faithful by qualified disciples through word of mouth?

Diogenes Laërtios relates about Herakleitos:

He deposited this book in the temple of Diana, as some authors report, having written it intentionally in an obscure style, in order that only those who were able men might comprehend it, and that it might not be exposed to ridicule at the hands of the common people.

In quite the same vein is Lao Tsz's saying to Confucius, which Sz Ma Ts'ien reports, that:

A clever merchant carefully hides his riches.—

<sup>1</sup> *Op. cit.* p. 191.

<sup>2</sup> a. *The Taoist Religion*, p. 5. and b. *The Tao-Têh King*, London, n.d., p. 23.

<sup>3</sup> *Op. cit.* Introduction.

<sup>4</sup> See Edmund Pfeiderer, *Die Philosophie des Heraklit von Ephesus im Lichte der Mysterienidee*, Berlin, 1886, p. 57, note, speaking of 'a certain esotericism of Herakleitos'.



wholly in keeping with what we find in Lao Tsz's book itself. For instance:

Ch. 17. Cautious! They [the ancient sages] valued their words.

Ch. 27. Good doers [or travellers] leave no tracks.

Ch. 56. Knowers talk not, talkers know not.

Ch. 70. Those who know me are few.

It is not illogical to suppose that a germ at least of the subsequent rampant esoterism in latter Taoism may have been already in actual existence within Lao Tsz's own immediate circle.

But a curious and striking coincident is certainly a statement by Gomperz<sup>1</sup> when taken in juxtaposition with Sz Ma Ts'ien's story<sup>2</sup>. I cannot discover on what authority the sequence of the facts narrated is based, but it is certain that the German professor was at the time of writing his paragraph in no way thinking of Lao Tsz. Mead<sup>3</sup> in writing on Herakleitos also copies this statement without further question.

#### TSZ MA TS'EN ON LAO TSZ.

He lived a long time in the empire of Cheu. When he saw their dynasty decaying he left his post and went to a barrier-gate situated on the frontier of the empire. The warden of the gate, called Yin hi, then said to him: "You have decided to live in retirement; I beg you to compose a work for my instruction [for me, for my sake]" Lao Tsz then composed a book in two parts, (in which he expounded the meanings of *Tao* and *Te*) and consisting of fully 5,000 characters. Then he went away and no one knows where he died.

#### GOMPERZ ON HERAKLEITOS.

He withdrew to the solitude of the mountains, where he ended his days, having first deposited in the temple of Artemis a roll of manuscript containing the result of his life's work as an inheritance for generations to come.

This exact parallelism of these two stories, representing both thinkers as renouncing the world and depositing their literary legacies, in the form of a book, on the threshold of their departure, is, to say the least, startling.

On the subject of both philosophers renouncing the world and leaving their homes we shall have something to say later on.

Turning now to the contents of the books, both may be described by the definition given of each separately.

<sup>1</sup> Theodor Gomperz, *Greek Thinkers*, London, 1906, Vol. I. p. 62.

<sup>2</sup> *Op. cit.*, loc. cit.

<sup>3</sup> G. R. S. Mead, "The Words of Herakleitos" in *The Theosophical Review*, Vol. 40, p. 419 and 518.



ON NATURE <sup>1</sup>.

Herakleitos' book is said to have been divided into three parts: (1) Concerning the All; (2) Political; (3) Theological.

TAO TE KING <sup>2</sup>.

[Lao Tsz's book was on the Tao, and the Tao is described as:] (1) the Absolute; the totality of Beings and Things; (2) the phenomenal world and its order; and (3) the ethical nature of the good man and the principle of his action.

As a matter of fact these two descriptions are strictly applicable to the contents of either book, describing their tenor and subject-matter very aptly and completely.

But not only do form and contents cover each other in both cases as far as general characteristics go; there are even concrete and specific analogies.

Both writers love antithesis, paradox and word-play, as cannot well be otherwise with thinkers who have learned to acknowledge the fatality of the world's happening and who at the same time have opposed to it the exercise of their individual free-will in withdrawing from participation in its coarser turmoil.

It may be remarked, in passing, that the paradox is after all merely the verbal expression of a momentary equilibrium of opposites, expressing for the fleeting instant what philosophy strives to express more permanently. Lao Tsz himself says:

Ch. 78. True words seem paradoxical.

And Herakleitos:

Fr. D. 108. B. 18<sup>3</sup>. Of all whose words (logoi) I have heard, not one reaches so far as to know that Wisdom is apart from all [Words].

Examples of these characteristics can be adduced. All fragments to be quoted further on from Herakleitos are marked with their serial number in both Bywater's ' (B) and Diels' ' (D) text-editions.

## LAO TSZ.

Ch. 24. When faith is insufficient, it shall find no faith.

Ch. 14. It may be called 'the form of the formless,' 'the image of the imageless,' in a word 'the indefinite' <sup>4</sup>.

## HERAKLEITOS.

D 18, B 7. If you do not hope, you will not find that which is not hoped for.

D 32, B 65. One [thing], the only Wise, is willing and yet is unwilling to be called by the name of Zeus.

<sup>1</sup> Diogenes Laërtios, *op. cit.* ix. 1.5, quoted in Fairbanks' words, *op. cit.* p. 23.

<sup>2</sup> Douglas, *op. cit.* p. 190. See also Parker, *The Taoist Religion*, p. 11-14.

<sup>3</sup> Mead's translation, *loc. cit.*

<sup>4</sup> *Herac. Eph. Reliquiae*, Oxford, 1877.

<sup>5</sup> *Op. cit.*

<sup>6</sup> Medhurst's translation.



Ch. 1. The name that can be named is not the unchanging name.

Ch. 78. The Divine Way is like the drawing of a bow—it brings down the high and exalts the low.

D 60, B 69. Upward, downward, the way is one and the same.

D 51, B 45. They do not understand that which draws apart agrees with itself [*or*: enters into itself (D)]: mutual union as with the bow and lyre.

Note again the coincidence of the magnificent bow-symbol used by both.

When we turn to the few examples of word-play which we can trace in the two books we need not insist upon the fact that it needs further argumentation before paradox and punning may be taken as akin.

In Herakleitos we find four examples of word-play.

The first occurs in fragment D 26, B 77. There the verb HAPTÔ is used three times, once in its meaning *to light* (as for example a lamp) and twice in its meaning *to touch*.

Secondly we find in D 41, B 19 a use of the words HEN TO SOPHON which is a play on the same words used in a slightly different sense in fragment D 32, B 65. Roughly said, in the one case the words mean: "One [form of earthly] Wisdom is to know such and such," and in the other: "One [divine principle] which is the only [real] Wisdom," etc. See fragment D 32, B 65, quoted above.

Thirdly we find in D 48, B 66 a pun on the twofold meaning of the word BIOS, which, if accented in one way, means *bow* and, if accented in another way, means *life*. The fragment runs:

The name of the bow (BIOS) is life (BIOS) but its work death.

Compare fragment D 51, B 45, quoted above.

The last example is to be found in fragment D 25, B 101. It is a play on the similarity of the words MOROS (*death*) and MOIRA (*reward*).

The fragment runs:

Greater deaths (MOROI) receive greater rewards (MOIRAS).

It must be stated, however, that, for various reasons which it would be out of place to discuss here, there is still room for difference of opinion in the matter of deciding in how far these puns are real or accidental. The same holds good for the examples to be adduced from the *Tao Te King*. Still, in a study



comparing both our writers, this point should not be overlooked, as it contains at least the germ of a suggestion for fuller inquiry.

The word TAO<sup>1</sup>, the key word of the *Tao Te King*, is in itself a constant pun, because (quite apart from all further considerations) it has decidedly two meanings: that of a path or road proper, and then that of the path of conduct, the principle, method, course, and so forth, in short a complexity of non-physical meanings which culminate in the specific, spiritual sense in which it is mainly used in the *Tao Te King*, namely something like the Absolute, or the Logos, or—as Mr. Medhurst puts it so graphically—“the algebraic  $x$  of spiritual thought”. The word TAO might be said to contain the Greek notions of HODOS and METHODOS in one word. Besides the same word TAO, in still another signification, means to speak or to say.

Therefore the opening phrase of the *Tao Te King*, TAO K'Ō TAO<sup>2</sup> has been rendered by many translators<sup>3</sup> as meaning “The Tao that can be expressed,” though others<sup>4</sup> render it as “The Tao (way) that can be trodden [or: walked upon]”.

In the first case the word-play would resemble the first example quoted from Herakleitos.

I cannot resist the temptation of here seizing the opportunity to recommend ‘Course’ as a candidate-word for consideration by would-be writers on Taoism. I have not yet met it in the steadily swelling lists of Tao-equivalents. It has at least as many merits as several rivals already in the field, and by its help—this is the slender excuse for mentioning the matter at all in this place—we might render TAO K'Ō TAO as “the Course that can be discoursed upon,” preserving the pun intact.

In the 53rd chapter we meet another pun, of a different nature. The phrase runs:

The great Tao [Path, the abstract Spiritual] is very plain, yet the people prefer the bye-paths (KING)<sup>5</sup>

We might translate:

The Grand Course runs very straight, yet the people prefer excursions.

<sup>1</sup> See Chinese characters No. 1.

道 道可道 徑 盜 道 無 有 衆人 俗人

<sup>2</sup> See Chinese characters, No. 2.

<sup>3</sup> For instance, Medhurst, *op. cit.*, Parker *The Tao-Têh King*.

<sup>4</sup> For instance James Legge, in the *Sacred Books of the East* and Giles in *The Remains of Lao Tzu*.

<sup>5</sup> See Chinese characters, No. 3.



And yet again the word-play would have been fairly correctly transposed.

In that same 53rd Chapter we find also what looks like a pun of the nature of the Greek play on the double meaning of BIOS.

The Chapter, after enumerating many wickednesses in the world, ends with the words "this is robbery (TAO)<sup>1</sup> and swaggering, no Tao<sup>2</sup> indeed!"<sup>3</sup>

The two words TAO, here used, are absolutely the same in pronunciation both as to sound and tone: the difference between the two words, altogether dissimilar in meaning, is only perceptible to the eye, the written characters for them being totally unlike.

So we perceive that even in this concrete matter we find all along the line points of contact—of whatever value this resemblance may ultimately prove to be<sup>4</sup>—between our philosophers.

But there is more. Both sages have had a colossal influence by their widening out of one single philosophical term each. Herakleitos left his Logos, Lao Tsz his Tao a deeper, nobler, wider, richer, grander word than it was when they received these terms. They made veritable Master-words out of them by their vivifying influence. This remarkable coincidence is of the greatest significance though we must be contented with merely indicating it.<sup>5</sup>

In dealing with terminology we have also to refer to the remarkable similarity between the two Greek words CHRÊSMOSUNÊ (*want*) and KOROS (*superfluity*)<sup>6</sup> on the one hand—which to Herakleitos were equivalent to the processes of cosmogenesis and cosmic conflagration or dissolution through fire (See fragments D. 65,

<sup>1</sup> See Chinese characters, No. 4.

<sup>2</sup> See Chinese characters, No. 5.

<sup>3</sup> My own conception of these words is such that I believe the pun to be far more forceful than is shown above. In my opinion the words should be translated "this is vaunting tao (robbery) not [the real] Tao, indeed." In discussing this passage with my friend Rev. C. S. Medhurst he contended that Chinese syntax would, under no circumstance, allow such a construction. Deferring to his greater knowledge of the language, he having spoken it for some twenty-five years, I have gladly followed his translation, thereby enfeebling the pun theory. In my own several years old Dutch rendering of the passus I had followed the other sense. In reading over, however, the remarks on the *Tao Te King* by Deussen, who as a rule quotes Victor von Strauss for renderings, I found again 'Das heisst mit Diebstahl prahlen, wahrlich nicht Tao haben' and so I wonder if, after all, my conception may not be true.

<sup>4</sup> I am of course aware that in the past the pronunciation of the two words *tao* may have differed and in such case my theory would fall flat. On this I must leave specialists to decide.

<sup>5</sup> Compare Diels, *op. cit.* p. viii, Parker, *The Taoist Religion*, p. 3. and Lawrence H. Mills, *Zarathushtra and the Greeks*, Leipzig, 1903, p. 77-107. It is interesting to note that Diels also ascribes the formation and first use of the word *philosophos* to Herakleitos.

<sup>6</sup> Translated by some as *satiety*, *riches*, *fullness*, etc.



B. 24)—and, on the other hand, to the two Chinese terms *wu*<sup>1</sup> (*wanting*), with the meaning of non-existence, and *yi*<sup>2</sup> (*having, possessing*), with the meaning of existence.

## LAO TSZ.

Ch. 40. The movements of the Tao are cyclical. . . . All that is [lit.: Heaven, earth and the myriad existences] is born from existence (*yi*); existence is born from non-existence (*wu*).

Ch. 25. There was a completed, amorphous something before the heaven and the earth were born. Tranquil! Boundless! Abiding alone and changing not! Extending everywhere without a risk.

I do not know its name, but characterise it—the Tao. Arbitrarily forcing a name upon it I call it the Great. Now 'great' suggests<sup>3</sup> going on, going on suggests distance, and distance suggests return.

## HERAKLEITOS.

D. 64 and 65, B. 24 [quotation from Hippolotos].

He also says that this Fire is endowed with Reason and the governing cause of all things. But he calls it *Want* (*chrēsmosunē*) and *Superfluity* (*koros*). According to him *Want* is the process of cosmogenesis and *Superfluity* the process of cosmic conflagration.

D. 30, B. 20. This cosmic order, the same for all things, no one of gods or men has made, but it always was, and is, and ever shall be, an ever-living Fire, its kindling and its extinguishing are its measures.

Another typical Herakleitian word is identical with one of Lao Tsz, namely the scathing term *hoi polloi*—literally *the many*, that is: the common herd, the unenlightened, the ordinary people. This expression is exactly identical with the Chinese term *chung jan*<sup>4</sup>, also meaning *the many*. Another shade of the same meaning is conveyed by a slightly different expression *shu jan*<sup>5</sup>, literally *the common*; the vulgar, the profanum vulgus. Both expressions are used by Lao Tsz. The second in each of these two pairs of characters, *jan*, means merely *man*, both in the singular and plural and so is the equivalent of the Greeks *hoi*.

## LAO TSZ.

Ch. 20. *The common people* are clever, O, so clever. I alone am confused, confused.

## HERAKLEITOS.

D 17, B 5. *The many* do not judge things just as they come to them; nor do they understand what they experience, but they think they do.

JOHAN VAN MANEN.

(To be continued.)

<sup>1</sup> See Chinese characters, No. 6.

<sup>2</sup> See Chinese characters, No. 7.

<sup>3</sup> I take from Parker's translation the rendering 'suggests' instead of 'I call it' and the like.

<sup>4</sup> See Chinese characters No. 8.

<sup>5</sup> See Chinese characters No. 9.



HYMN TO THE DANCING SHIVA.<sup>1</sup>

( शिवताण्डव स्तोत्रम् )

TRANSLATED FROM THE SAMSKṚT.

Anyone seeking among the religious literature of Hindūism for a brief work which should yet express at once the deep devotion, the mystical instinct and the appreciation of mātṛic magic which all so deeply move the minds of its followers could find no better example than the short hymn to Shiva in His aspect of Master of the World-Dance which we know as the Shiva Tāṇḍava Śtoṭra—a hymn ascribed to the great Rākṣhasa King Rāvaṇa, of Laṅkā, who, it is said, broke forth spontaneously into this, one of the most beautiful and inspiring of Samskṛt Śtoṭras, while engaged in the worship of Shiva.

In the translation the metre and number of the original Samskṛt hymn have been retained, but it is perfectly impossible to reproduce its wonderful alliteration and onomatopoesis in English without losing the literality of its rich imagery. For the worshipper of Shiva the Hymn is almost the very Dance of the Lord of Ascetics itself, reproduced in the human soul. Chanted by one who knows Samskṛt it produces a very striking effect upon the hearers, even though they may not understand the meaning of the words. In order that the western reader may be able to feel something of the song we reproduce the first verse and also two lines each from the ninth and thirteenth verses in Roman characters.

Ja-tā-ṭa-vī-ga-laj-ja-la  
 Pra-vā-ha-pā-vi-ṭas-ṭha-le  
 Ga-le-va-lamb-ya-lam-bi-ṭām  
 Bhu-jaṅ-ga-ṭuṅ-ga-mā-li-kām ;  
 Da-mad-da-mad-da-mad-da-man  
 Ni-nā-ḍa-vad-da-mar-va-yam  
 Cha-kā-ra-chaṇ-da-ṭaṇ-da-vam  
 Ṭa-no-ṭu-nah-shi-vah-shi-vam.

Sma-rach-chhi-ḍam-pu-rach-chhi-ḍam  
 Bha-vach-chhi-ḍam-ma-khach-chhi-ḍam  
 Ga-jach-chhi-ḍan-ḍha-kach-chhi-ḍam  
 Ṭa-man-ṭa-kach-chhi-ḍam-bha-je

<sup>1</sup> As we have not received any explanatory text from Dr. Coomārasvāmi to accompany our illustration of Shivan we publish here the translation of a most interesting śtoṭra dedicated to the dancing Shiva, as being appropriate.

—ASST. EDITOR.









SIVAN.

COLOMBO MUSEUM.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar  
Block by U. RAY.] [Paragon Press



O Thou, O Master of all life,  
 My heart-ecstatic joy may feel ;  
 O Thou, with upper garment smooth—  
 The passion-blinded demon's skin ;  
 The lawless serpents in whose hair  
 Shed from the jewels of their heads  
 Upon the Quarter's face fair  
 A radiance, like to saffron spread.  
 May we find bliss within Thy Being,  
 O Thou, enrobed in Space alone ;  
 Whom none is gladdened by the glance,  
 Whom none and constant, love-entranced,  
 Thy sweet daughter of  
 The Lord of Mountains, Himavat ;  
 Whom none is compassionate, dispel  
 That misery insufferable.  
 O Thou, O Master of all life  
 My heart-ecstatic joy may feel ;  
 O Thou, with upper garment smooth—  
 The passion-blinded demon's skin ;  
 The lawless serpents in whose hair  
 Shed from the jewels of their heads  
 Upon the Quarter's face fair  
 A radiance, like to saffron spread.





SIVAN  
COLOURED PICTURE



Vi-lo-la-lo-la-lo-cha-nâ.  
 La-lâ-ma-bhâ-la-lag-na-kam  
 Shi-ve-ṭi-man-ṭra-much-cha-ran  
 Sa-dâ-su-khî-bha-vâm-ya-ham.

---

O prosper us, Auspicious Lord,  
 Performer of the frantic dance ;  
 O Bearer of the little drum  
 Sounding damad damad damad ;  
 As through the forest of Thy hair,  
 Descends the purifying stream  
 About Thy neck, from which depends  
 Thy garland made of serpent-kings.

O may'st Thou be our constant joy,  
 Who dost the young-moon crest employ ;  
 Upon whose brow the triple fire  
 Blazes dhagaḍ dhagaḍ dhagaḍ ;  
 The River of the Shining Ones,  
 Revolving in Thy mound of hair,  
 Like wind-tossed creepers, waves upthrows,  
 And glory on Thy head bestows.

May we find bliss within Thy Being,  
 O Thou, enrobed in Space alone ;  
 Whose mind is gladdened by the glance,  
 Side-long and constant, love-entranced,  
 Of Pārvatī, sweet daughter of  
 The Lord of Mountains, Himavat ;  
 Whose eyes compassionate, dispel  
 Our miseries insufferable.

In Thee, O Master of all Life  
 My heart ecstatic joy may feel ;  
 O Thou, with upper garment smooth—  
 The passion-blinded demon's skin ;  
 The tawny serpents in whose hair  
 Shed from the jewels of their hoods  
 Upon the Quarter's faces fair  
 A radiance, like to saffron spread.



O Great One, Wearer of a Skull,  
 May we be prosperous in Thee ;  
 On whose broad brow blazes the fire  
 That with its sparks consumed the god  
 Of lower love ; who art obeyed  
 By all the leaders of the gods ;  
 Among whose hair the Ganges plays ;  
 Whose crest-jewel gleams with moon-like rays.

May'st Thou, O Moon-Tiaraed One,  
 To us eternal riches be ;  
 O Thou, the foot-stool of whose throne  
 Is carpeted with pollen strewn  
 From flowers that deck the jewelled crowns  
 Of all the gods, from Indra down ;  
 Whose twisted hair in coils is bound—  
 The king of serpents girdled round.

Thou, Three-Eyed One, be our delight ;  
 O Thou, who form'st, with highest skill,  
 Rare figures on the breast of her  
 Descended from the Lord of Hills ;  
 Upon the hearth-stone of whose brow  
 Blazes dhagaḍ dhagaḍ dhagaḍ  
 The fire in which was sacrificed  
 The fell five-arrowed god of love.

O Thou, Upholder of the Worlds,  
 Extend to us Thy blessings rich ;  
 O Skin-adorned, moon-beams-graced ;  
 Thou bearer of the Holy Flood ;  
 Whose neck, enwrapped in darkness thick  
 As moonless midnight, flashes forth  
 Amidst the ring of gathered clouds  
 Its shining light unconquerable.

I Worship Thee, Death-vanquisher ;  
 Destroyer of the demons dark,  
 The cities three, the god of love,  
 The sacrifice, and birth and death ;  
 Whose graceful plantain-stem-like throat  
 Sheds radiance all about Thy neck,



1909.]

## HYMN TO THE DANCING SHIVA.

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Resembling with its splendor dark  
The fully-blossomed lotus blue.

I worship Thee, Death-vanquisher ;  
Destroyer of the demons dark,  
The cities three, the god of love,  
The sacrifice, and birth and death.  
Around the tree of all the arts,  
Well-blessing, rich, a creeper twines,  
The juice of which like honey flows—  
Thou art the bee that garners this.

O Shiva, Thou art Conqueror ;  
Performer of the frantic dance,  
Preluded by Thy little drum  
Sounding dhimin dhimin dhimin,  
With melody sublime and grand ;  
While on Thy awful brow the fire  
Flares with the fanning of the breath  
Of serpents whirling rapidly.

I worship Shiva in all things ;  
My eye rests equally upon  
A hard stone and the softest bed,  
A serpent and a string of pearls,  
A priceless diamond and a clod  
Of earth, a friend and enemy,  
Mere grass and women lotus-eyed,  
His subjects and a mighty king.

O when am I not filled with joy ?  
From evil thoughts my mind released,  
My hands before my forehead joined,  
In holy Ganges' bower I dwell,  
Repeating ever and again  
The Shiva manṭra written plain  
Upon the forehead of her grace  
The best of women, Pārvaṭī.

O Thou, joy-giver day and night,  
Extend to us our hearts' delight,  
O Shining Presence, Lord Supreme  
To Pārvaṭī, of women Queen.



In Indras land the maidens fair  
 Wear jasmine clusters in their hair ;  
 From these the pollen dropping free  
 Exudes a salve which graceth Thee.

O may the world be blessed by  
 Thy marriage-music benison,  
 With "Shiva Shiva," as its theme,  
 When sweet-eyed Pârvatî is bride ;  
 The sound of which, melodious,  
 By siddhi-gifted women sung,  
 Destroys all evils, be they dire  
 As the sub-ocean blazing fire.

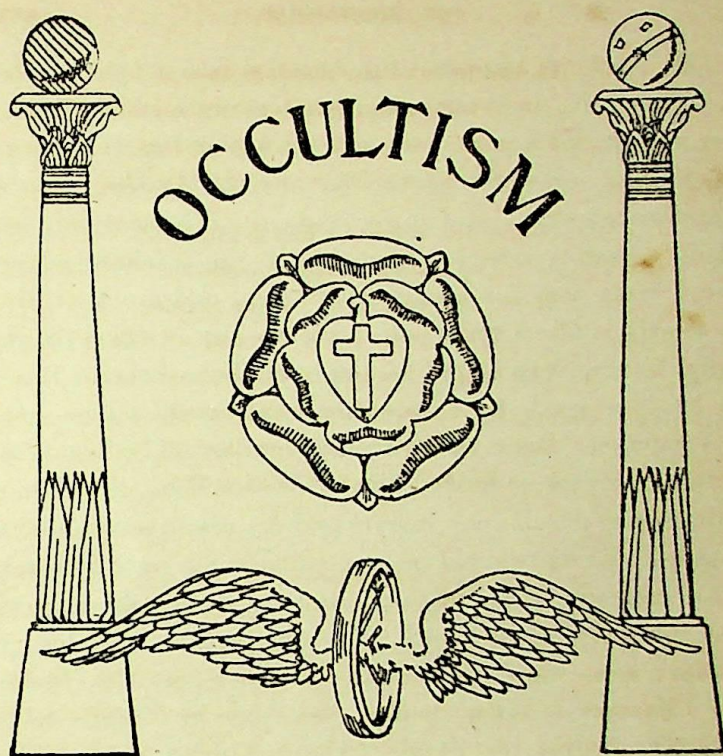
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Shiva is the first member of the Hindu Trimûrti or Trinity. He is the Destroyer and Regenerator, and the Lord of Ascetics, robed in Space. The matted hair is always worn by the Paramahamsas, who wander about practically naked, though of course no real occultist thus reproduces these symbols in his person. It may be intended as a sign of indifference to the world. From the head springs forth the Ganges, the Holy River of the Devas—a purifying stream, thus again connected with regeneration, though in a more feminine or *gracious* aspect. The hair is bound up and the neck garlanded with serpents, which are constantly employed as symbols in connexion with the Wise Ones of the Holy Path. The fire blazing upon the brows burns up everything of a transitory nature, including the God of Love—and yet we find still the human love employed as a symbol, and Pârvatî, probably the deepest aspect of Nature, appearing constantly as His bride. The tiger-skin which He wears may well be an emblem of the slain desire-nature. He is destroyer of Death, of the three-worlds, of the cycle of births and deaths, and the sacrifice. He is Trilochana, The three-eyed One, in the centre of whose forehead is the third eye from whose sight nothing is hidden.

ERNEST WOOD.

S. V. SUBRAHMANYAM.





## COMMUNICATION BETWEEN DIFFERENT WORLDS.

*(Concluded from p. 233.)*

**I**T may be taken for granted as a general rule that no Being who is functioning on higher planes will go to a great expenditure of energy to manifest Himself physically at a point far removed from that at which His physical body is living, if He can do the work He needs to accomplish without such manifestation. He will always use the smallest amount of power necessary to achieve the aim He sets before Himself ; He will take the easiest way, employ the easiest method ; if the person with whom He wishes to communicate has so organised his higher bodies as to be able to receive communications on the subtler planes, then most certainly He will not go to the expenditure of energy necessary for appearance on the physical. Still it is sometimes necessary, and in olden times it was usual, for a Master to teach on the physical plane when His physical body was far away from the place at which the teaching was to be given. In such case the question arose, and arises : " What is the best method of communication ? "



The Ancients answered this question in a simple and definite way. They said, and truly said, that the best method of communication was to use a pure, carefully trained and carefully guarded body, highly organised as to the nervous system, from which the legitimate owner could easily step out, or be sent out, leaving this body an empty tabernacle into which the Teacher—whose own physical body was far away—could step, and use it as His own. Such a body is like a well-made garment out of which the owner can slip, leaving it to be put on and worn by another. If a body is to be thus used, it is necessary that it should be guarded with scrupulous care; the surroundings should be beautiful and peaceful; no rough or jarring vibrations should be allowed to ruffle the atmosphere; coarse and impure persons should not be allowed to approach it; its diet should be non-stimulating, nutritive and free from all products of ferment and decay; careful physical culture should preserve it in health. In the ancient Temples, ruled by those who were themselves Initiates of the lower or higher Mysteries, such bodies were to be found—those of the Vestal Virgins, or Sybils. These Virgins were originally young girls brought up with extreme care within the Temple precincts, and allowed to come into touch only with those who were pure and noble, and such a Virgin would be chosen as the means of communication. Seated on a stool or chair isolated from the earth's magnetism, the girl would leave her body—if trained to do so at will—or she would be thrown into a trance; then a Master, or a high Initiate, would take possession of the body, and through it teach the disciples gathered for instruction. That was the favorite way of teaching among the Ancients, and it was a good way, for it caused little disturbance of normal, physical forces; it merely afforded to a higher Being a vehicle which He could use, while the Vestal was no more disturbed than by an ordinary going to sleep. This was the way in which Pythagoras was wont to give instruction to His disciples in more lives than one.

In modern days such an organism is spoken of as that of a medium, and the lack of knowledge has brought about a degradation of the office; a person who is born a sensitive is taught to be passive, allows himself to be thrown into a trance and his body to be taken possession of, without knowledge of the entity who is



going to use it, without discrimination or power of self-defence. Such persons usually pollute their bodies with flesh and alcohol, meet all people indiscriminately, allow anyone to sit with them, live amid sordid surroundings. The results are naturally trivial or repulsive. For this one cannot blame the mediums; it is ignorance which leads to such conditions. If Mr. Stead be able to carry out the plan that he and his astral-world friend Miss Ames—Julia—have formed, he will raise the medium to a far higher position, will guard sensitives from evil surroundings, and will fence his séance-room against undesirable intruders belonging both to the physical and astral worlds. 'Julia's Bureau' is the first attempt in modern days to open systematic and carefully guarded channels of communication between the living and super-living along this particular line; nor are the absent living excluded from using it, if they are able to go thither in their astral bodies.

In our own days, H. P. Blavatsky was largely used by her Master and other Teachers as such a means of communication. She was a most extraordinary and rare compound. Her body and nervous system were of the most sensitive type; she was born a medium, and was surrounded during her childhood and youth by a wealth of mediumistic phenomena. But she had also an intelligence of extraordinary vividness and a will of steel. Rarely indeed is such a combination found, but it was ideal for an occultist; in fact, a Master said that no such body had been available for two hundred years. Her character was positive and imperious, and her occult training made even stronger her already strong will. Throughout her life as one of the Founders of the Theosophical Society, she was constantly stepping out of the physical body, in order to place it at the service of her own Master or at that of one of the Teachers, the face and voice sometimes so much changing as to bewilder unaccustomed spectators. Colonel Olcott has told us in his *Old Diary Leaves* that most of his own occult instruction reached him in this ancient way; she would step out of her body, a Master would step in, and through her lips would teach the eager devoted disciple. Of all ways of communicating, as I said above, this is the best, because it causes least disturbance; but there are few people who are fit to serve as such a channel. Not understanding the conditions necessary to make the body fit for



the use of a Being on the level of a Master, people do not train and keep their bodies sufficiently well to be used in this way, and for the most part what is done now-a-days along these lines is not of the nature of possession but rather of inspiration, when the mind is raised above its normal level by contact with the mind of the Master, and some of His thought flows through it.

The very opposite of this means of communication, as dangerous as the other is safe, is where a materialisation of a physical body is brought about. Our Masters have used also this method, and in the early days of the Theosophical Society it was not infrequently employed. The Master comes in His *māyāvī rūpā*—phantasmal body—and densifies it on the spot where He chooses to appear by drawing out of the atmosphere, or out of the body of some one present, the particles which, built into the subtle body, make it visible and sometimes tangible. Colonel Olcott saw his Master first in this way in New York; so also I saw Him for the first time in Fontainebleau in 1889. In this way several of the Masters and of Their initiated disciples have appeared to members of the Theosophical Society. Mr. Leadbeater, *Ḍamoḍar*, *Paṇḍit Bhavāni Shāṅkar*, Mr. Subbiah Chetty, are some of the various witnesses of such appearances at Adyar and elsewhere.

The question will naturally be asked: Why should so impressive and satisfactory a means of communication be dangerous? Because of the universality of the well-known law that “action and re-action are equal and opposite.” Whenever the forces of the higher planes are caused to affect the lower directly, there is a re-action equal to the action caused, and the direct action down here of a Brother of the White Lodge is followed by a similar direct action here of a Brother of the Dark Lodge. One of the Masters in an early letter explained this dangerous re-action from the phenomena worked by H. P. Blavatsky, and the destructive results on those around her, and many of us have seen plenty of confirmation of the law. Wherever these manifestations of force occur there is storm and trouble, and those who seem, at the moment, to be most highly favored are those on whom falls the weight of the inevitable recoil. They suffer physically or mentally, there is loss of equilibrium or nervous disturbance. The nervous strain to which H. P. Blavatsky was subjected by the wealth of phenomena pro-



duced by her broke down her physical health and aged her before her time. And it is noteworthy that because of the strain involved by this play of forces in the life of discipleship, physical health has ever been in the East a condition of discipleship.

Biographies of seers, of saints, are full of evidence of the working of this law, and without definite training no physical body can stand the strain of psychic experiences. So constantly have hysteria and seership been found together that some regard all exhibitions of seership as resulting from disturbance of mental equilibrium, and it is true in very many cases that psychic sensitiveness and overstrained nerves go together. Magnetic, electrical and other forms of etheric vibrations are set up on the physical plane with the exhibition of the subtler forces, and unless people within their reach know how to protect themselves they pay for their presence in disordered nerves and strained brains.

Another means of communication is the sending of a message by the Master through a disciple. Such a message would often be given by the disciple in his Master's form. For astral and mental bodies follow the thought of their wearers, and if the disciple bearing the message is thinking intently on his Master, his body might assume His appearance and the sender of the message would appear as its deliverer. The mental or astral body assuming that form, the denser material built into it would also follow it, and thus an appearance of the Master might take place although He Himself was not present.

Similarly, again, a thought-form of the Master might bring the communication, and that happens more frequently than the actual coming of the Master to any particular place. It has been observed, quite apart from any question of a Master, that one person will see the form of another where only a thought-form had been sent, and no visit had been paid in the astral body. A person whose mind has been fairly well-trained may send such a thought-form, and it will assume the form of the sender. I have myself very often been told that I had appeared in particular places and had done certain actions, and those who had seen the phantasm were not easily to be convinced that I had not paid them any visit but had only thought of them. If the percipient had been trained to close observation, he would have been able to distinguish



between a thought-form and a person, but in the absence of such training a person may say quite honestly: "I saw my friend," when he had only seen his friend's thought-form.

Moreover, it is possible for a person to project a thought-form and then to perceive it as an external object. A Master might send a thought to a student, and thus bring about a change of consciousness in that student on the higher levels of the mental plane. That change of consciousness caused by the Master will bring about corresponding vibrations in the student's causal body, and these will be reproduced in the normal way in the mental and astral bodies and thus carried to the etheric; a person most readily affected through the auditory nerves might under such circumstances hear the Master's voice, and hear it either inside or outside his brain; one most readily affected through the optic nerves might equally see the Master's form; each might believe that he had heard or seen the Master Himself, when he had unconsciously manufactured in his etheric brain the voice or the form. In such cases the communication would be a real one, but the shape it would take on the physical plane would be illusory.

It is stated in the Acts of the Apostles that when the Holy Spirit came down upon the twelve, every one in the assembled crowd heard them speak in his own tongue. To the person who does not understand matters such as those with which this article deals, the story seems incredible. Yet it is not so. For the thought of the Apostles caused in each hearer a mental change, reproducing itself in the mind of each; that change became each man's thought, and reached each man's brain in the ordinary way; there it clothed itself in words, the words into which each man was accustomed daily unconsciously to translate his own thoughts. The man thought that he heard the Apostles speaking words in his own language, whereas they spoke in thoughts and he translated them into his own tongue. Similarly, if a worker on the astral plane finds that he cannot communicate with some one whom he desires to help through the medium of a common language, he will—if he have learned to use his mental body—transmit the thought to the mind of his companion, leaving him to translate the mental image into his own language. He does the translation, but he will consider that his friend has spoken to him,



whereas he has only received from him a mental impression which he has himself translated after his accustomed fashion. That wonted interaction of mind and brain, the normal translation of mental image into words, is used by those working on higher planes as offering a convenient means of communication with those on lower planes, who use a language unknown to themselves. Thus an eastern Master, not knowing English, will "speak in English" to a western pupil. He may even write it by taking from the pupil's brain the words He needs.

There is one other possibility that should not be omitted : the personification of a Brother of the Light by a Brother of the Shadow, or of a disciple of the one by a disciple of the other. It may happen that for the deceiving of a person possessing wide influence, and the consequent harm that may be wrought by such an one when deceived, a Brother of the Shadow may personate a White Brother, and give a mischievous order or direction. In such a case everything depends at first on the intuition of the one whom it is sought to mislead, and then the matter passes on to the intuition and judgment of others. Should such a possibility be before the Society, each member must form his own opinion on the veracity and reliability of the communication, after considering all the circumstances of the case, the knowledge and the character of the supposed victim, the bearing of the communication on the welfare of the Society, and all collateral happenings. Sometimes the question can be finally decided only after the expiry of a considerable period of time ; thus in the case of the Judge secession, time has spoken by the continuance and growth of the original Society, its output of literature, its increasing vitality and power, compared with the breaking up of the secession into various smaller bodies, the decrease in adherents, the paucity of literature, the small influence on the public. Time proves all things, and its verdict is without appeal. So will it be with the controversy aroused by the Adyar manifestations. In patience possess ye your souls, and after using your best judgment await that verdict. The fire of time proves all things ; it burns up dross and leaves the gold purified and resplendent. The Lord of the Burning-Ground throws all things earthly into His fires ; let us await the results without fear, willing that our dross shall be consumed and hoping that some pure gold may, in the end, remain.



It will be evident to those who consider these various means of communication that it is well-nigh impossible for persons at a distance from the place where a communication has been made to decide on the form it may have taken, unless they have at their command occult methods of investigation. The nature of the manifestations which took place at Adyar in the winter of 1906-1907 could not be decided by the ordinary member of the Society, unversed in occult phenomena. He was forced either to rely on the good faith and accuracy of those present during their occurrence or able to study them occultly, or to suspend his judgment. The data were insufficient for an independent decision in the matter. And such is the case with regard to most of the phenomena which have occurred in the history of the Society. Unless we can accept the good faith and the competence of the witnesses, or have the power to investigate the past for ourselves, we must perforce suspend our judgment. Irrational credulity and irrational incredulity are both signs of an unbalanced mind, and where evidence sufficient to satisfy us is lacking, our right course is to abstain alike from affirmation and denial. It is clear that in such matters each must decide for himself, and that none has the right to dictate how any other member shall think. A person who has definite knowledge may affirm that such and such a thing happened, but he cannot claim authority to impose his knowledge on others as sufficient proof of the happening, nor should he blame them if they deny his competence as a witness. The entire freedom of each member to exercise his own reason on these matters is necessary to the security and progress of the Society.

The paucity of communications permitted to be made public during many years was a proof of the want of balance, judgment, common-sense and calmness in the general Society. People had come to regard communications from the Masters with doubt, suspicion and fear, and consequently, as they caused much turmoil, they were withheld, save when absolutely necessary. In the earlier days they were common because the fact of the open door was very generally recognised. Now they are rare, because of the turmoil they cause. But if we believed what theoretically most of us accept, that we are living in three worlds all the time and are related to those worlds by the inclusion of their matter in our body,



we should regard it as natural, not unnatural, that we should receive by way of our appropriated matter impacts from each of the three worlds. On our receptiveness, not on these outer worlds, depends our knowledge of them and our communication with them.

It is all-important for the progress of the Society that, however true the fact of communication between these worlds, neither the fact itself, nor any particular instance of it, should be imposed upon the members of the Society by authority, either open or tacit. Each member must be left free to accept or reject on his own responsibility that which is affirmed by any other. If, in the exercise of this discretion, a member rejects what is true, that is his own loss, and it is far better that he should lose than that the Society should be deprived of the liberty which keeps open the path of progress. If a majority of the Society rejected a true and important communication, a communication from a Master, then the Society would perish as an organisation, and the minority would be left to carry on the work. That was the peril in which the Theosophical Society stood after the manifestations at Adyar, and the expression to Colonel Olcott of the Master's wish as to the nomination of his successor. But the great majority of the Society obeyed the Master's wish, and the danger was averted.

Such a peril might again confront us, but we must not buy security from it by restricting the freedom of members to think for themselves. Every member must be left free to believe or not to believe. None has the right to say: "I believe it, therefore you must accept it." None has the right to say: "I do not believe it, therefore you must reject it." There is no coercion in saying: "I know this to be true," any more than there is coercion in saying: "I know that putting those substances together will form an explosive compound"; if anyone chooses to put them together then he will find out by his own experience that such a compound is formed. As a Master once said when He was accused of uttering a threat because He stated what would follow a certain line of action: "A warning is not a threat." Elder students may see a danger that younger students do not see, and they are sometimes bound to put their knowledge at the service of the younger; but the younger must be left free to accept or to reject the warning, and in the latter case to buy their own experience at the cost of



suffering that would have been avoided by utilising the experience of their elders. Progress is made along both lines and is, for the most part, gained by a blending of the two methods. The laws of nature do not change because we are ignorant of them, and if we make a mistake, however conscientiously, we shall suffer as we strike against the law. The conscientious decision will improve our character, and our knowledge will be increased by our experience. Those who have already gained that knowledge may rightly offer it to their fellows though they may not impose it on them, otherwise would they lay themselves open to the reproach : "You knew we were ignorantly running into danger ; why did you not warn us ?"

The Theosophical Society, as the nucleus of the Coming Race, must encourage variety of opinion within its borders, in order that it may gather up within itself all seeds of truth, even though they be enclosed within husks of error. The husk will drop away and the seed will remain and grow. The Society will never be destroyed by varieties of thought, if only we practise perfect tolerance, and put no barrier in the way of freedom of expression. But do not let us encourage negations while discouraging affirmations, lest we should grow towards the darkness rather than towards the light.

While we guard liberty of thought and expression and encourage the fullest discussion of differences, let us not forget courtesy and gentleness, lest difference of thought should glide into vituperation of those who think differently from ourselves. Personal attack and imputation of evil motives are the weapons of attack used by the uncultured and the vulgar, and should find no place in Theosophical discussion. Love is as vital as knowledge for the growth of the future, and the knowledge which is without love is useless to the Master-Builders of the Coming Race.

ANNIE BESANT.



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"As twelve o'clock approached I returned to relieve my young helper, whom I found in a very anxious frame of mind, though he reported that nothing particular had occurred. The would-be suicide was still in the same state of depression, and his resolution had not wavered. I then proceeded to investigate the reasons in his mind, and found that he was one of the ship's officers, and that the immediate cause of his depression was the fact that he had been guilty of some defalcations in connexion with the ship's accounts, which would inevitably be very shortly discovered, and he was unable to face the consequent exposure and disgrace. It was in order to stand well with a certain young lady and to make extravagant presents to her that he had needed, or thought he needed, the money; and while the actual amount involved was by no means a large one it was still far beyond his power to replace it.

"He seemed a good-hearted young fellow, with a fairly clean record behind him, and (except for this infatuation about the girl which had led him into so serious an error) a sensible and honorable man. Glancing back hurriedly over his history to find some lever by which to move him from his culpable determination, I found that the most powerful thought for that purpose was that of an aged mother at home, to whom he was dear beyond all others. It was easy to impress the memory of her form strongly upon him, to make him get out a portrait of her, and then to show him how this act would ruin the remainder of her life, by plunging her into inextinguishable sorrow, not only because of her loss of him on the physical plane, but also because of her doubts as to the fate of his soul hereafter. Then a way of escape had also to be suggested, and having examined the captain of the steamer and approved him, the only way that seemed feasible to me was to suggest an appeal to him.

"This then was the idea put into the young man's mind—that, in order to avoid the awful sorrow which his suicide must inevitably bring to the heart of his mother, he must face the almost impossible alternative of going to his captain, laying the whole case before him, and asking for a temporary suspension of judgment until he should prove himself to be worthy of such clemency. So the young officer actually went, then and there, in the dead of night. A



sailor is ever on the alert, and it was not difficult to arrange that the captain should be awake and should appear at his door just at the right moment. The whole story was told in half-an-hour, and with much fatherly advice from the kind captain the matter was settled; the amount misappropriated was replaced by the captain, to be repaid to him by the officer in such instalments as he could afford, and thus a young and promising life was saved.

"But here arises a very curious and interesting question as to the working of karma. What sort of link has been set up for the future between the young helper who discovered his predicament and this officer whom he has never seen upon the physical plane—whom it is not in the least likely that he ever will see? Is this action the repayment of some help given in the past, and if not how and in what future life can it itself now be repaid? And again, how strange a series of apparent accidents led up to the incident! So far as we can see, if it had not happened that I was working that night later than usual, that consequently I was not quite ready at the time appointed, that my young friend, instead of endeavoring, as he might well have done, to pick up the purport of the matter I was dictating, should choose to circle round in the neighborhood, and happen to see that steamer and be impelled by what he called curiosity to visit it—had any one of these apparently fortuitous circumstances failed to fit into its place in the mosaic, that young man's life would have been cut short by his own hand at the age of three or four and twenty, whereas now he may well live to an honored old age, bringing up perhaps a family which otherwise would have been non-existent. This suggests many an interesting consideration—most of all perhaps that there is probably no such thing as an accident in the sense in which we generally use the word.

"To show the diversity of the astral work that opens before us, I may mention some other cases in which the same young neophyte was engaged within a few days of that described above.

"Every astral worker has always on hand a certain number of regular cases, who for the time need daily visits, just as a doctor has a daily round in which he visits a number of patients; so when neophytes are delivered into my charge for instruction I always take them with me on those rounds, just as an older doctor might



take with him a younger one in order that he might gain experience by watching how cases are treated. Of course, there is other definite teaching to be given; the beginner must pass the tests of earth, air, fire and water; he must learn by constant practice how to distinguish between thought-forms and living beings; how to know and to use the 2,401 varieties of elemental essence; how to materialise himself or others when necessary; how to deal with the thousands of emergencies which are constantly arising; above all, he must learn never under any circumstances to lose his balance or allow himself to feel the least tinge of fear, no matter how alarming or unusual may be the manifestations which occur. The primary necessity for an astral worker is always to remain master of the situation, whatever it may be. He must of course also be full of love and of an eager desire to help; but these qualifications I do not need to teach, for unless the candidate already possessed them he would not be sent to me.

"I was on my way one night to visit certain of my regular cases, and was passing over a picturesque and hilly part of the country. My attendant neophytes were ranging about and sweeping over areas of adjoining land as neophytes will—just as a fox-terrier runs on ahead and returns again and makes excursions on each side, and covers three or four times the ground trodden by the man whom he accompanies. My young friend who had a few days before saved the life of the officer suddenly came rushing up in his usual impulsive way to say that he had discovered something wrong—a boy dying down under the ground, as he put it.

"Investigation soon revealed a child of perhaps eight years old lost in the inmost recesses of a huge cavern, far from the light of day, apparently dying of hunger, thirst and despair. The case reminded me somewhat of the "Angel Story" in *Invisible Helpers*, and seemed to require much the same kind of treatment; so on this occasion as on that I materialised the young helper. In this instance it was necessary also to provide a light, as we were physically in utter darkness; so the half-fainting child was roused from his stupor by finding a boy with an amazingly brilliant lantern bending over him. The first and most pressing need was obviously water, and there was a rill not far away, though the exhausted child could not have reached it. We had no cup; we



could have made one, of course, but my eager neophyte did not think of that, but rushed off and brought a drink of water in his hollowed hands. This revived the child so much that he was able to sit up, and after two more similarly provided draughts he was able to speak a little.

"He said that he lived in the next valley, but on rising through the earth and looking round (leaving my materialised boy to cheer the sufferer, so that he should not feel deserted) I could not find anything answering to this description, and I had to return to the child and make him think of his home so as to get a mental picture of it, and then issue forth again with the image photographed in my mind. Then I found the house, but further away than he had described it. There were several people there, and I tried to impress them with the child's predicament, but was unfortunately unsuccessful; not one of them seemed in the least receptive, and I could not convey my ideas clearly to them. They were much troubled about the child's absence, and had been seeking for him; indeed they had just sent to gather together some neighbors from their valleys to make a more thorough search; and perhaps it may have been partly because of their preoccupation that they were hopelessly unimpressible.

"Long enough persistence would probably have broken down the barriers, but the child's state left us no time for that, so I abandoned the task and looked round for available food to dematerialise, for as it was the child's own home I felt that he had a right to it, and that it would not be dishonest. I hurriedly selected some bread, some cheese, and two fine big apples, and hastened back to the cave, and re-materialised this miscellaneous plunder in the eager hands of my neophyte, who proceeded to feed the child. The latter was soon able to attend to his own wants, and quickly finished every scrap that I had brought, and asked for more. I feared lest too much, after a prolonged fast, should do more harm than good, so I told my representative to say that he had no more, and that we must now try to get out of the cave.

"With a view to that I suggested to my boy to ask the other how he got in. His story was that he had been rambling about on the hills in a valley near his home, and had observed a small



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cave in the hill-side, which he had never noticed before. He naturally went in to investigate, but he had not walked more than a few yards when the floor of the cave gave way under him, and he was precipitated into a far vaster cavern beneath. From his account he must have been stunned for a time, for when he 'awoke,' as he put it, it was quite dark, and he could not see the hole through which he had fallen. We afterwards inspected the spot and wondered that he had not been badly hurt, for the fall was a considerable one, but it had been broken for him by the fact that a mass of soft earth had fallen underneath him.

"It was impossible to get him up that way, for the sides of the cave were smooth and perpendicular; besides, he had wandered for two whole days among the galleries and was now some miles from that spot. After a good deal of prospecting we found, within a reasonable distance, a place where a little stream passed from the cave into the open air on a hill-side; the child, now strengthened by food and drink, was able to walk there, and the two boys soon enlarged the opening with their hands so that he was able to crawl out. It was evident that now he would be able to get home in any case, and we also hoped to be able to influence some of the searchers to come in that direction, so this seemed a favorable opportunity to part company.

"The father had a plan of search fixed in his mind—a scheme of examining the valleys in a certain order—and no suggestion of ours could make him deviate from it; but fortunately there was in the party a dog who proved more impressionable, and when he seized the trouser-leg of one of the farm-men and tried to draw him in our direction the man thought there might be some reason for it, and so yielded, and followed the dog. Thus by the time that the child was safely out of the cave the man and dog were already within a few miles. The child naturally begged his mysterious newly-found friend to accompany him home, and clung to him with touching gratitude, but the helper was obliged gently to tell him that he could not do that, as he had other business; but he convoyed him to the top of a ridge from which he could see the farm-hand far away on the other side of the valley. A shout soon attracted his attention, and as soon as that was certain, our young helper said good-bye to the boy whom he had rescued, sent



him off running feebly towards his friends, and then himself promptly dematerialised.

"The small boy who was helped can never have had the slightest idea that his rescuer was anything but purely physical; he asked one or two inconvenient questions, but was easily diverted from dangerous ground. Perhaps his relations, when he comes to tell his story, may find more difficulty than he did in accounting for the presence in a lonely place of a casual stranger of decidedly non-bucolic appearance; but at any rate it will be impossible in this case to bring any such evidence of non-physical intervention as was available in the parallel instance quoted in *Invisible Helpers*.

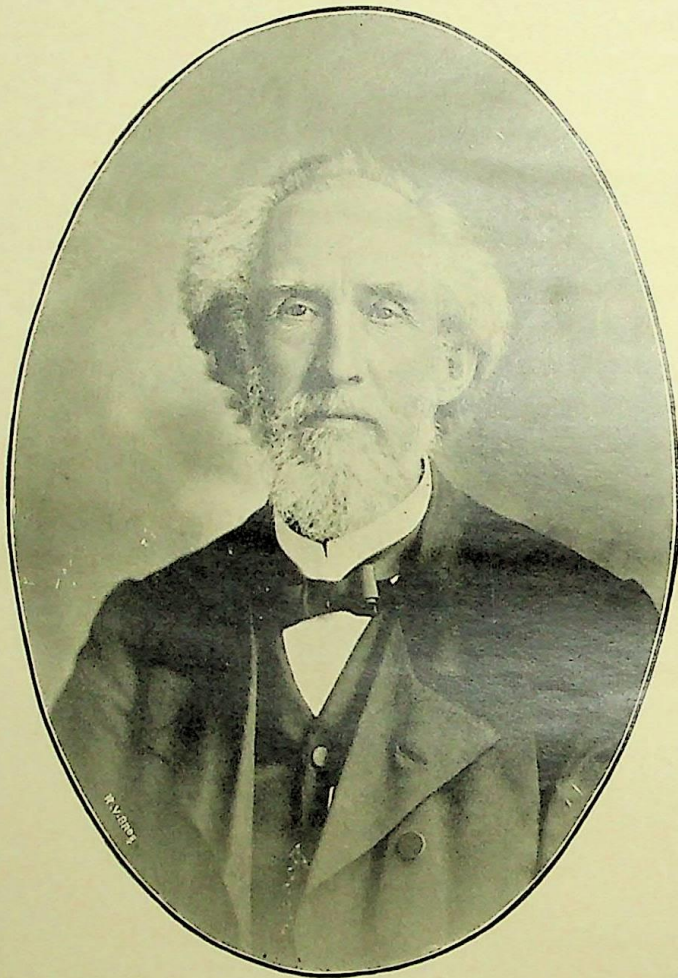
"A sad case in which it was not possible to do much directly was that of three little children belonging to a drunken mother. She received some trifling pension on account of them, and therefore could not at first be induced to part with them, though she neglected them shamefully and seemed to feel but little affection for them. The eldest of them was only ten years of age, and the conditions surrounding them, mentally, astrally and etherically, were as bad as they could be. The mother seemed for the time quite beyond the reach of any higher influence, though many efforts had been made to appeal to her better nature. The only thing that could be done was to leave my young assistant by the bed-side of the children to ward off patiently from them the horrible thought-forms and the coarse living entities which clustered so thickly round the degraded mother. Eventually I showed the neophyte how to make a strong shell round the children and to set artificial elementals to guard them as far as might be.

"A difficulty here is that nature-spirits will not work under such horrible conditions, and though of course they can be forced to do so by certain magical ceremonies, this plan is not adopted by those who work under the Great White Lodge. We accept only willing co-operation, and we cannot expect entities at the level of development of such nature-spirits as would be used in a case of this kind to have already acquired such a spirit of self-sacrifice as would cause them voluntarily to work amidst surroundings so terrible to them. Mere thought-forms, of course, can be made and left to work under any conditions, but the intelligent living co-operation of a nature-spirit to ensoul such forms can be had only when the nature-spirit is reasonably at ease in his work."







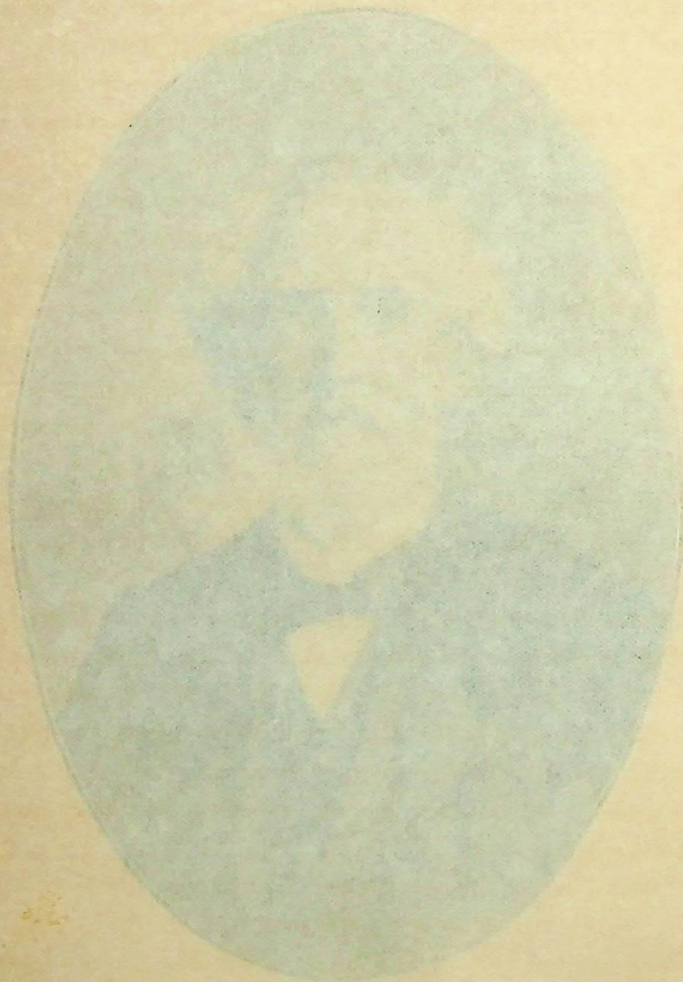


DR. C. W. SANDERS.



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DR. C. W. B. B. B.



## THEOSOPHICAL WORTHIES.

CHARLES WILLIAM SANDERS.

THE present General Secretary of the New Zealand Section was born in London, on August 13th, 1835. In England he thoroughly studied homœopathy, so when he arrived in Auckland, New Zealand, in 1867 he started practice as a consulting homœopath. In this way he gained his honorary (and in him honorable) title of Doctor, and throughout the Section everyone knows whom we mean when we speak of "the dear old Doctor."

The Doctor is a born propagandist. When he became acquainted with Theosophy he collected the names of those of kindred tastes, and in September 1891 the Auckland Lodge of the Theosophical Society was born. From that date to the present day he has been an active worker in our organisation, never swerving from his devotion to the Masters and Their Cause, through good or evil report. Whether in the greater storms which shook the Society as a whole, or the lesser gales which affected the New Zealand Section alone, he has clung to his intense conviction of Their existence and guidance, and being a strong character, he has helped others to hold fast also.

In his own Lodge he acted as Vice-President from 1891 to 1896, and was then elected President. In 1897 the post of General Secretary became vacant and Colonel Olcott with considerable difficulty persuaded Dr. Sanders to allow himself to be nominated. Humility as to his own powers is another of his leading characteristics. In October he was elected and has retained the position ever since.

We may search the catalogues of our literature for the name of C. W. Sanders with very little result. He has contributed little to our printed matter, but he is above all a "man of letters." His correspondence is enormous, especially among his own people. He has gradually drawn round him a number of friends who look on his letters as sign-posts on their spiritual path. He has a strong intuitive faculty, and this enables him to give just the kind of comfort and help needed. He does not shrink from telling unpalatable home truths when necessary, but does it in such a way that no one is offended, and scores have elected him as their Father Confessor



and tell him every difficulty and fall. While we should describe Dr. Sanders as a devotee he has a wide knowledge of Theosophical writings, and can put a student in touch with half-forgotten articles in our Magazines; he is untiring in his willingness to write out extracts for enquirers. He is an enthusiast and believes in spreading the truths of Theosophy broadcast. He aims at making the Section a corporate body. It was largely owing to his initiative that travelling organisers were appointed. He has always advocated the maintenance of Sectional magazines as means of drawing members into closer touch with each other.

Owing to his zeal for Theosophy, he lost much of his interest in mundane matters, but we never hear one word of regret for loss of practice or money. In times of trouble he has held firmly to the belief that as long as he serves the Masters, They will not leave him without all that is needful for his bodily wants, and he has never had cause to change this attitude.

The respect and affection with which he is regarded by his Section was clearly shown on the occasion of his golden wedding last October. He was then presented with a substantial purse of sovereigns, but he wrote that the expressions of love and good-will were more to him than this outward and visible sign of regard.

Those of us who have been privileged to know him may well wish that he may remain long with us to guide the Section, and to hold up high ideals of renunciation and devotion. He may not be widely known outside New Zealand, but he is a prophet honored in his own country, and the spread of Theosophy there is largely due to his inexhaustible energy and cheerful self-sacrifice.

K. B.

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What does anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—*Ian MacLaren.*





## ROUND THE VILLAGE TREE.

THE STORY OF GIORDANO BRUNO.

*(Continued from p. 268.)*

IN that monastery library Bruno found a danger that had been missed by the careless monks around him; he tells us that "after having cultivated literature and poetry for a long time, my guides themselves, my superiors and my judges, led me to philosophy and free enquiry." But what place had philosophy and free enquiry within the walls of an Italian monastery, and what greater danger could befall a man than to find such things as these? At that time Aristotle was supreme in the Christian church, and Bruno, preferring the philosophy of Pythagoras and of Plato, soon found himself in conflict with his teachers. Pythagoras had taught that the sun was the centre of our system, and that the earth was but a planet revolving round it, and, Pythagorean student as he was, Giordano naturally followed the teaching of Copernicus on the same subject, despite all that Father Anselm could urge. And, indeed, Giordano had latterly shunned the kind old monk, being unwilling to give him needless pain, and yet more unwilling to seem to be less true.

For some weeks past Father Anselm had noticed that evil glances were being thrown on his favorite pupil, and he had caught one or two muttered phrases that alarmed him for his safety. A witty pasquinade, entitled "Noah's Ark," had been written by the young monk, and had given sore offence in the monastery, for in it he, under a thin veil of allegory, mocked at the luxury and ignorance of the monkish orders, and the lash of his sarcasm had curled round and stung some of the brethren in his own monastery, and bitter complaint had been made to the Prior that this young critic of monkish ways needed a lesson to teach him to keep that gibing tongue of his from slandering his elders and superiors. At last the word "heretic" began to be bandied



about freely from mouth to mouth, and whispers circulated that the Prior would soon take measures to teach the malapert monk to mend the error of his ways. And one afternoon, as Bruno lay idly in the vineyard adjoining the garden of the monastery, he saw Father Anselm approaching with hurried steps and troubled countenance, and rising, he went to meet him and asked him gently what was amiss. The old man sank down on the sunny slope, well-nigh breathless with his haste and the grief that oppressed him, and Bruno waited patiently till he had recovered power of speech, and Anselm said :

"Giordano, my son, danger is around you. Your foolish talk about the earth moving, and of the inhabitants of other worlds than this, which you insanely pretend are among the stars above our heads, has reached the Prior's ears. Father Jerome, who thought you aimed at him in that biting jest of yours on the swine saved by Noah in the ark, has whispered in the Prior's ear that you are a heretic, dangerous to the good name of the monastery in the country round, and the Prior, who is, as you know, a good man, but withal somewhat narrow-minded in his faith—and truly he is blessed therein, in that it saves him from many anxious questionings of the doctrines of Holy Church—has taken alarm, and is minded to question you before the brethren touching your rejection of Aristotle, and your belief in these new-fangled theories of Copernicus. I fear me lest—"

"Fear nothing," said the young monk, proudly, springing to his feet, and tossing back his head with a gesture of bright self-confidence that beseemed him well; "Fear not for me, father, for I fear not for myself."

"And therefore do I fear, my son," answered sadly the elder monk. "Satan triumphs most easily over those that have not the 'spirit of holy fear'. Your speculations are too bold, and you cannot have weighed well all that is implied in the idea of this firm world of ours revolving in space. Where do you believe hell is, and where the souls of the lost, and the devils chained in darkness, in this new universe of yours that has neither top nor bottom?"

"Truly," said Bruno, laughing softly, "I have not troubled my brain much with such Satanic geography, and there can indeed



be no 'under the earth,' now that we know that it is ever turning in its journey round the sun."

"Hush, hush, my son!" the old man said hastily, crossing himself as he spoke. "Beware lest Satan himself come to show you the way to the prison beneath the earth, whence none goeth forth. But bethink you: whither went the blessed Lord when he ascended, going upwards, as we read, from the surface of this earth, and being received into heaven. How could he ascend from a whirling globe and in what direction went he when he was, as Holy Writ tells us, taken up? Tush, tush, my son, your fancies are blasphemous absurdities, and were they true the cardinal doctrines of our holy faith would become impossible, which may be the blessed Virgin and the saints forefend." And again he crossed himself piously as he spoke.

A strange and subtle smile flitted over Bruno's mouth at the last sentence of the simple father, and he opened his lips to answer. But ere a word was uttered he checked himself, thinking: 'Of what avail to shake the old man's faith'. So he spoke no word, but looked across the sea, his deep eyes full of search and longing, and of unsatisfied yearning after certainty of truth.

"Giordano!" again said the old monk, "listen to me. You are young and brave, but your youth and your courage will not avail you in to-morrow's strife. I shall have to do heavy penance for my warning, but warn you of your peril I will, at whatever risk. They are plotting to catch you in your answers, that they may stamp you heretic; and I know—" the trembling voice sank into a whisper—"I know that a messenger has gone to the Holy Office at Naples, and the inquisitor will be here to-morrow to—"

The bright listening face blanched for a moment, but then the mobile lips grew firm and set, and Bruno laid his hand gently on his friend's arm.

"What would you have me do, my father? You would *not* have me lie, even to escape the terrors of the Holy Office?"

"Fly! fly" the old man whispered. "Fly while there is yet time. Oh! my son! I would not see your young limbs broken on the rack, your young face writhen with pain! Oh! I have seen—I have seen—" The good monk's voice failed him, and he broke



down in strong emotion; and then, hearing steps coming in the direction of the vineyard he rose and went hastily.

For an hour Giordano Bruno sat where his friend had left him, still seemingly gazing idly across the sea. But his heart was full of warring, surging thoughts, as he strove to judge his danger, and the best way of swift escape. Presently the light came back to his eyes, the smile to his lips, and he leapt to his feet. "Good fathers all," he said merrily, "I leave Noah's Ark to-night; for I fear it is no longer an ark of safety for me."

So that night, when all were sleeping round him, Giordano Bruno rose silently from his pallet, and after listening a few minutes to see that none were stirring save himself, he unwound a rope which he coiled round his waist beneath his monkish frock, and knotting one end tightly to the bar of his window, he slipped out through the narrow opening and slid swiftly to the ground, and struck off across the country northwards, his heart bounding with new liberty, and his young limbs rejoicing in the strain of his rapid flight. And it was well he fled; for the messenger to the Holy Office returned with tidings that ere day dawned the familiars would be at the monastery, and that they would seize the young rebel and take him to Naples instantly, and that the questionings should be done at the hall of the Holy Office itself. But when they came, those terrible bloodhounds of the Inquisition, they found an empty cell, whence the victim had escaped; and they were fain to be content with excommunicating him—delivering him over, body and soul, to the devil; while he, rejoicing in his strength, set his face northwards towards the Appenines.

Forward and northwards ever went the fugitive monk, generally on foot, but now and then getting a lift from a friendly traveller, wending his way in the same direction. When he approached a town, being afraid of being questioned, he usually hid till the evening fell, and then during the darkness slipped past unnoticed, as though he had committed some crime and were fleeing from the hands of justice. For it is one of the evils of superstition that in countries where it is powerful it treats honest men as criminals and criminals as honest men, provided only that the criminals are devout, and obey the clergy, and frequent the



Church. Until Christianity became softened and liberalised by Freethought, it was safer in every country of Christendom to be a murderer or thief than to be a heretic. For the murderer and the thief could buy forgiveness and safety by gold and by prayer, whereas the heretic found the rack and the stake the penalty for pure life and honest speech.

At last Giordano saw the white tops of the mountains which divide Italy from the fair Swiss land, and knowing that Switzerland had to a great extent thrown off allegiance to Papal Rome, and that the Protestant Reformers there dwelt in safety and in honor, he dreamed that when he crossed that mountain barrier he would be free to breathe in safety, far from the grim clutch of the Inquisition. Ah, Bruno! you have to learn that hatred of science and persecuting zeal are not the marks of one Christian sect more than of another, but are of the very essence of the Christian faith itself! As well seek for a blind man who can see, as for a Christian who can respect the freedom of thought of a heretic.

Up the steep sides of Mont St. Bernard he climbed, and he reached the top as soon as the sun began to sink; he stood and looked across the plain of Italy, billowing far beneath his feet, and as he looked the Italian heart in him melted, and he sank on his knees and stretched out his arms towards the wide landscape, glowing in the radiance of the setting sun:

"Italy! Italy!" he cried aloud, and the hot tears rolled down the brave young face, writhen now with pain; "Italy! Italy! my beautiful, my beloved! chained as Prometheus on the mountain peak, thou who hast brought to men that living fire, stolen from the burning heart of Nature, the divine, the self-sufficing, the mother of all; as Prometheus torn by vulture beak, torn by Pope and priest, yet as Prometheus undying, and looking for the redemption that shall be! Italy! I fly from the devils incarnate, made by Christianity out of men; shall I ever come back to thee, to live and die in thee? Hast thou for me a home and a refuge; or, my Italy, hast thou only a grave?"

O Giordano Bruno! noble son of Italia degraded; thy Italy has for thee no home or refuge; thy Italy has for thee not even a grave. Italian winds shall scatter thy ashes far and wide over Italian soil, and those ashes shall be the seeds that, after two



centuries, shall bloom into flowers of memory and gratitude for thee !

His last farewell to Italy spoken, Bruno turned his back resolutely on the land which the Inquisition was searing, and slowly paced along the path which led to the hospice of St. Bernard. As he turned the corner which shut out Italy, he came in sight of the long low building, sheltered from the wild winds and nestling beneath a guardian crag. No possibility was there that he should pass unseen that hospitable door, for already the dogs had scented his approach, and the deep bay of twenty noble animals welcomed the wanderer to the refuge of all travellers to the pass. But Bruno dared not enter a dwelling where his tonsure would tell of the profession he had rejected, and where he would find it hard to parry the curious questions of his hosts, so when he reached the Hospice door, he prayed but for a crust of bread and a drink of thin red wine, and, urging that his business forced him to haste onwards, despite the growing darkness, he started again on his way, down the path that led to the valley far below. Four or five of the dogs escorted him on his road, until he reached the limit of the snow, and then with a deep bay of farewell, they turned homewards again, leaving him to pursue, with lightened heart—since now indeed he was in Switzerland—his steep and slippery way. Downwards and downwards, ever, till he reached the refuge of St. Pierre, and there, wearied out, he craved a night's lodging, and slept his first really fearless sleep since he had quitted his monastery cell.

Far into the next day he slept, and at length awoke refreshed and vigorous, and started once more, still downwards, though the path was now less steep and rugged than it had ever been before. And thus on till the vale was reached, and on till he passed by the Tête Noire to Chamounix, and saw the mighty stainless head of Mount Blanc rise pure and dazzling against the clear blue sky. And onwards still, through a land now less stern and grand, but not less beautiful, until the broad waters of Lake Lemman smiled at the weary traveller, and until at length he reached the fair city stretched beside the Lake, and the walls of Geneva rose before him, the refuge to which his thoughts had pointed since he swung himself downwards from the window of his cell.



Fearlessly, with head erect, he passed into the famous city, the city of Calvin and of Beza. Calvin indeed was dead—he had died in 1564, and it was now 1580—but Calvin's spirit still dominated the city in which he had ruled supreme. At first Bruno found welcome from the Genevan Reformers, for they regarded him only as rebel to Rome, and dreamed not that the soaring spirit of this young man, now but thirty years of age, had broken not the fetters of Rome, but the fetters of Christianity, and that Calvin's narrow theology could no more hold him captive than could the statelier creed of Rome. For awhile, however, brief rest was his, until that warrior spirit of his, ever longing for battle with its peers, flung itself into hot controversy over the old quarrel with the philosophy of Aristotle. Just as Aristotle had become the pillar of orthodoxy in the Catholic church, so did Aristotle also rule unchallenged in Geneva. In fact, the Genevan citizens had actually passed a decree "for once and for ever, that neither in logic nor in any other branch of learning, shall any one among them go astray from the opinions of Aristotle."

Such iron mould of thought did in no wise suit Bruno's enquiring and ever-progressing genius and he soon found that, as before in the monastery, evil looks were cast on him, and hard words were his lot. To his surprise at first, and then to his bitter indignation, he found that the Protestants of Geneva claimed the right to dissent from Rome, and the right to persecute those who dissented from themselves, and at last, being told that the rulers of the city had begun to recall the fate of Servetus, burned in that very city by Calvin, but some twenty-seven years before, Bruno deemed that he would do wisely to take to flight once more, lest the prison he had fled from in Italy should reappear to incarcerate him in Switzerland.

For the second time Giordano was a fugitive. For the second time as night spread her precious darkness over the earth, Giordano stood beside an open window, watching for chance of escape. A friend had given him shelter whose house was on one of the city walls; and this night, when all was still, and the far-off tramp of the sentinel seemed only to mark the silence of the dusk, Giordano Bruno slipped down a rope from the window and safely reached the ground, and waving silent farewell to the faithful friend above,



he turned his footsteps towards France, outcast and fugitive once more, and slowly made his way to Lyons.

Of the stay of Giordano Bruno in Lyons we know nothing. At that time Lyons was a centre of printing, and from the presses of Lyons poured out books which were spread over Europe, carrying light. Did Bruno long to see with his own eyes those printing presses which then seemed so wonderful? We cannot say. But we know that his stay in Lyons was very brief, and that he passed on to Toulouse. But in Toulouse was no safe resting place for Bruno. Toulouse boasted itself the bulwark of the faith against the reforming tide, and soon threats resounded from every side against the heretic visitor, who, coming from the city of Calvin, was worse heretic than Calvin himself. Thirty-six years later a fellow-countryman of Bruno, Vanini the Neapolitan, was burned for heresy in that same city of Toulouse, and Bruno was wise in quitting it and seeking rest in more liberal Paris. An exciting journey was that of our young Italian through France—"a long and vast tumult," he himself styled it. Papist and Huguenot were fighting against each other with equal religious ferocity, equal religious fanaticism. "The Papists razed the Churches of the Huguenots; the Huguenots pillaged the sacristies of the Papists; blood flowed in town and country; fanaticism stifled family affection and civic friendship; the priests excommunicated with ringing bell and extinguished torch; the parsons anathematised pharisaism and idolatry." Through this Babel of wavering creeds the heretic went on his way, noting how religion desolated a Christian land, and how Catholic and Protestant alike robbed and murdered to the glory of their Gods.

In 1582, Bruno saw stretching before him the long-dreamed-of city of Paris—Paris where he hoped to find an asylum, perhaps a welcome. There the Sorbonne stood as the type of unyielding bigotry, of protest against all new thought; face to face with it was the Royal College of France, welcoming the scientific spirit, welcoming the new light. Here, indeed, was a fair field for the knight-errant of Freethought, and here he put lance in rest to charge gallantly down on his old foe Aristotle, the idol of the Sorbonne. He asked permission to teach philosophy in public, and this being granted, the young Italian was surrounded soon by



crowds of adoring pupils, attracted by "his ready wit and the Neapolitan warmth of his oratory." Here was a teacher who made the driest study attractive, the hardest subject easy. The King Henry III bade the young scholar attend his court; for the monk's cell he had the splendor of the palace; for weary cloistered hours the joy of intellectual combat, of vivid Parisian life.

"Giordano," said Henry brightly to him one day, entering his favorite's room; "Giordano, mon ami, I have good news for you. In the University a chair of Philosophy is vacant, and they tell me none can fill it better than a certain eloquent Italian, one Bruno, who has taken the town by storm."

Bruno, who had risen to his feet as the king entered, flushed over brow and cheek. "A chair, sire!" he faltered. "A chair for me in the University of Paris! I have dreamed of this at some future day, but I am yet too young, too unknown—"

"Tut, tut!" interrupted the King. "Who better than you can draw the youth of Paris, or better control the same turbulent youth? No easy task it has been found, I warrant you. No hesitation, Giordano mio; I will that a country-man of my mother shall fill a chair that he can fill so worthily."

"Sire, I can but accept," answered Bruno, gratefully. "I shall indeed have found rest and peace here, after my long wanderings. And when will my duties commence, my royal and generous friend?"

"Commence? Oh, at once," replied the King. "There are a few necessary formalities to be gone through, the signing of the papers and so on. And, by the way, Giordano, you are careless of your religious duties. I do not remember me to have seen you at mass. Do not forget, my dear professor, that attendance at mass is one of the duties of your position."

Bruno started, and his bright eager face clouded, and became dark and set as flint.

"Did I understand your majesty rightly?" he said gravely; "as a professor I must attend mass?"

"Yes, surely," quoth the king, unnoticed the change of his companion's tone and face. "You would not have the professor set an example of irreligion to the University? Oh, it is not a long business, I assure you. You need not grudge such short loss of time, you busiest of men."



Bruno turned and walked to the window, a sore conflict raging in his heart. The professorship gave him an assured position, an adequate income. After all, what was a mass? A number of foolish words, of senseless phrases. He need only pretend belief in it all, and he would be safe, and might pursue his philosophical studies in peace. If he refused, not only would he lose the professorship, but the fickle and bigoted king might turn against him, and he might be driven from Paris, as from Italy and Switzerland, from Lyons and Toulouse. Only a mass? "Only a lie," muttered Bruno to himself between his teeth, and then his brow cleared and his eyes shone out again bright and true; he turned back to the king, who was gazing at him with surprise:

"Sire," he said gently, "you are goodness itself to an Italian exile; be not angry that I cannot accept the condition annexed to the gift you honor me with."

"The condition?" questioned the king. "What condition?"

"Sire, the attendance at mass."

"That is folly, Bruno. I have told you the service is brief, and however indifferent you may be to religious duties, no good Catholic should object to attending mass."

"But, sire," answered the young man low and grave, "I am not a Catholic, and I cannot in honesty attend mass. Stay," he said pleadingly, as the king started back in horror. "I have not wilfully deceived you; my lectures have been on philosophy and not on theology, and no question of my personal faith has arisen. Long ago, I began to doubt; I became a monk in 1572 but study made my faith waver—"

He stopped, for his pleading was unheard. Henry was pacing up and down the room, his face black as night. At last he stopped and faced the young Italian.

"Do I understand you rightly?" he said sternly. "Do I understand that you are not a Catholic? that you reject the authority of Holy Church, and are a heretic, a Lutheran, or a Calvinist, or perchance one of the accursed Huguenot fanatics?"

"I am not a Catholic," answered Bruno steadily, "nor do I follow Luther or Calvin, or any of the Huguenot Protestants. I am a philosopher, a man of science, and my thought fits not into any creed I know."



There was silence for awhile; then the brave face and pleading eyes touched the king's heart, despite his religion, and he stretched out his hand to the young man, bold enough to hold his own face-to-face with danger, and with royal wrath.

"Adieu!" he said gravely. "Be silent on your heresy, if you value your life. Holy Church has sharp arguments wherewith to convince the unbeliever, and there are seats more uncomfortable than that of a professorship burdened with a mass. I will pray our Blessed Lady to bring you to a better frame of mind; but if the doctors of the Sorbonne hear of your impious folly, even my favor may not avail to shield you."

(*To be concluded.*)

A. B.

### STORIES FROM THE HISTORY OF CEYLON.

#### THE INTRODUCTION OF BUDDHISM INTO CEYLON.

SANGHAMITTA'S WORK.

(*Concluded from p. 272.*)

Princess Anula, with her thousand women had for a long time lived a retired life in Upasikā Vihara, built in a secluded part of Anūrādhapura. They were wearing yellow robes, obeying the Ten Precepts, and preparing themselves to become Nuns, as soon as the High-Priestess Sanghamiṭṭa should arrive in Laṅkā.

When the festival of the Boḍhi Tree was over, Sanghamiṭṭa ordained all these women, who were the first Nuns of Laṅkā. She taught them diligently and wisely, and soon the new Nuns gathered the women and children of Laṅkā round them, and taught them the principles of the Buddhist Religion. These Nuns kept strictly to the rules of the Order and in later times, when troubles arose, they kept their position firmly in the establishment called the Hahalhaka Hall, which King Tissa had arranged in Anula's residence, before she became a priestess. This Hall had twelve rooms of which three were the principal ones. In the first, King Tissa placed the mast of the ship, in which the Holy Branch had come. In the second, he placed one oar of the same ship, and in the third the rudder, with which the Minister Arriṭṭha himself had guided it. In this way the memory of the transference of the Branch was kept up by the Nuns, who were trusty guardians, and came very often to this place.

Sanghamiṭṭa lived at first with the new Nuns in the Upasikā Vihāra. But she wished to live the devout retired life, and it was



not quiet enough for her there. She wanted to be quiet and alone when she was meditating on life and the teachings to be impressed on the minds of her followers. So she sought a more secluded place. King Tissa found her one day resting at a new Thupa, which had been erected by him in the Mahāmegha Garden. Hearing from her the reason why she was there, he built for her, not far from the Hahalhaka Hall round this same Thupa, a pleasant Nunnery, known as the Hahalhaka Vihāra, and here Sanghamiṭṭa and a few of her Priestesses lived and taught, blessed by the women of Laṅkā, who listened to her as eagerly as the men listened to Mahinda. So these two royal children of King Dhammashoka, Mahinda and Sanghamiṭṭa, continued their glorious work of teaching in Laṅkā till the end of their lives. All Laṅkā was filled with the wisdom of their teachings and all the people were happy, content, and devoted to the Religion of the Buddha.

After King Tissa had completed all these buildings, he set up Thupas about sixteen miles distant from one another and enshrined in them those relics which had been brought over by the Thera Sumana from King Aśhoka. The Refection-bowl of the Buddha he placed in a separate room of his own palace and greatly venerated it. Tissa also constructed the grand Isurumuniya Temple, hewn out of a natural rock, with a noble Pokuma (bath) which was used for washing on festal days. He was a father to all his subjects and he thought and planned for the prosperity of Laṅkā. His Tissawewa Tank is a marvel. It is used to water very many paddy-fields and supply Anūrādhapura with water. How important this tank must have been in olden times is shown by the fact that at the present time, after its restoration, it waters 910 acres of paddy-land, while before its restoration the surrounding country only produced five. The tank itself is over three miles round.

I could tell a great deal more of the good King Tissa, who sacrificed his whole life for the sake of his people, his religion and his country. But I think we know enough of him always to bear him in grateful memory.

For forty years King Devanampiya Tissa reigned over Laṅkā and when he died all the people deeply mourned his loss. Laṅkā was in perfect order. Everywhere content and happiness reigned. Agriculture flourished. Art was making rapid strides, and Learning was spreading under the wise guidance of the Priesthood.

M. MUSÆUS HIGGINS.





## REVIEWS.

### CONVENTION LECTURES OF 1908.

*Gleanings from LIGHT ON THE PATH*, by Miss Lilian Edger, M. A. Theosophical Publishing Society, Benares and London, the *Theosophist* Office, Adyar, Madras. Price: Board 15 annas, Cloth Re. 1/4.

We have been accustomed for several years past to have the Convention Lectures from our President. It is with strange mixed feelings therefore, that we welcome this little volume of Miss Edger's. In expounding Theosophy to the Indian populace from the platform Miss Edger stands next to Mrs. Besant, and as such she fitly occupied the place of the Convention lecturer. Mr. Bertram Keightley was requested to take up this work, but he refused and Miss Edger was chosen and we think, on the whole, the volume under review proves the wisdom of the selection. Miss Edger's four lectures do not contain much that is new or original, but then very few people in the world can give that. *Light on the Path* is one of the most valuable and fascinating books written under the inspiration of Theosophy and though much has been said about it there will always be room for fresh light and new notes. Therefore we take up this small volume of Miss Edger with pleasure and find it a very good exposition of the terse and cryptic original. It contains some very fine thoughts and not a few helpful suggestions for the leading of the spiritual life. Scriptural quotations from Hinduism enhance the value of the book. It is an ethical work and will no doubt be appreciated outside Theosophical circles also, and its price is a trifle compared with the truths it proclaims; but its chief merit seems to us to lie in its effort to bring us nearer to the spirit of the marvellous *Light on the Path*.

B. P. W

### A THEOSOPHICAL NOVEL.

*The Soul's Awakening*, by Richard Tonkin Denbow. J. N. de Bussy, Pretoria.

This is a Christian Theosophical novel, whose keynote is the idea that all progress and the success of humanity lie within its innermost Self; also that the Divine Life is equally present in all, whether of high or low caste, saint or criminal, and that therefore the erring ones are worthy to be uplifted by kind acts and thoughts, the author quoting frequently—"For thought is the greatest force in the world. It is a living thing." Karma and Reincarnation are woven into the whole story, and form the title for one chapter. The plot of the novel is somewhat unnatural, but some examples of social life as led by our modern smart set are very realistic. The term Theosophy is carefully avoided for its equivalent, Divine Wisdom, and Theosophical writers are referred to by their initials. The book will probably be read by many who would be unwilling to accept it were it labelled as Theosophical.

A. G.



## THE LORD'S SONG.

*The Bhagavad Gītā*, Text and Translation by F. T. Brooks, Sri Vāṇī Vilās Press, Shrīraṅgam. Price Annas 14 in wrappers; Re. 1/4 cloth bound. (Translation without text Annas 6 in wrappers and Annas 14 cloth bound).

This priceless gem of the *Mahābhārata* is once again translated into verse by our friend Mr. Brooks. The *Gītā* is his favorite book and Mr. Brooks has devoted years of study to it, the result whereof we see in this excellent translation before us. Explanations to be tendered hereafter may, it is said, "occasionally satisfy the merely inquisitive intellect," but the real basis of the translation is primarily intuitional. It cannot be said that the versification needs no improvement, but as it is, the translation is very readable, and in certain respects unique. The printing of both the original Samskr̥t and the translation is neat, but we wish some of the vignettes at the close of chapters were altogether omitted; they are not very beautiful. The translation is worth perusing and a copy ought to be on the shelf of every library.

B. P. W.

## SACRED BOOKS OF THE HINDŪS, VOL. I.

By a private communication we have learnt that it was the *intention* of the translator more or less to paraphrase; to rely absolutely upon the *Tikā* (or *Tikās*); and even to work the latter into Shrī Maḍhva's *Bhāṣhya* wherever this appeared desirable. It is a pity that all this has not been stated in the Preface, the last sentence of which seems to convey rather a different idea. Looked at in this new light, Mr. Vasu's work is doubtless to be recommended. It fills a gap and must be welcome to many who are not in a position to work their way through the difficult original. It may also be added here that the notes (taken from the *Tikās*) are full of interest, and that the translation of the *Upaniṣats* themselves appears to be exactly the one required by the Maḍhva standpoint, which has new and surprising solutions of many a problem.

F. O. S.

## PAMPHLETS.

*The Indians of South Africa* is a stirring brochure by H. S. L. Polak, which speaks for "Helots within the Empire and how they are treated". G. A. Natesan & Co., Madras, Re. 1.

*Rāmānuja and Vaiṣṇavism* is a lecture delivered on the occasion of the celebration of Rāmānuja's birth-day in connexion with the Shrīnivāsa-Maṇḍiram and Charities in Bangalore by Rao Bahadur M. Raṅgācharya, Professor of the Madras Presidency College. The *Brahmavāḍin* Press. Four Annas.

*The World of Devas and the Life of Men therein* is an interesting lecture by our friend Ernest Wood. Price one anna.

*The Tasnim-ul-Touheed* (Unity of God) is rendered into English for the first time from an original Arabic manuscript of Kalimulla Jehanabadi. It gives the reader one more peep into the Sufi Mysticism.



The translator prefers to remain unknown; he is a member of the Theosophical Society and we hope he will translate for us more of Sufi lore. Hog & Co., Madras. Three Annas.

*The Design Argument Anatomically and Physiologically Considered* is the fourth of the Hate-no-man series published by the Truth Seeker Co. of New York. Price 10 Cents.

#### TRANSLATIONS.

*H. P. Blavatsky and the Masters of the Wisdom* by Annie Besant has been translated into German.

#### OUR CONTEMPORARIES.

We regret that lack of space forbids the appearance of this department this month.

#### ACADEMICAL MAGAZINES.

*Vienna Journal for the Knowledge of the Orient* Vol. XXIII, No. 2.

The number opens with a suggestive article, by Jarl Charpentier (Upsala University), "On Rudra-Shiva," being a contribution to the problem if and how the third person of the Hindū Trinity is represented (1) in the Vedic and pre-Buddhistic time; and (2) with the Buddhists. It is a mistake to seek for Rudra-Shiva in the priestly hymns of the *Rgveda*, which show the religion of the 'upper ten thousand' only, not that of the people. The latter is found in the *Atharvaveda* and in certain portions of the *Yajurveda* such as the *Shatarudriya* (Vāj. S. XVI). Here we do find Rudra-Shiva in his earliest aspect, which is that of an All-Gaṇḍharva, so to speak, of a soul-demon *par préférence* who is the master of the deceased as well as of the phallic demons into which the latter used to be transformed, and as such the most terrible of deities. The *brahmachārin* of *Atharvaveda* XI, 5; V, 12; etc., is distinctly Rudra-Shiva, the great *linga*-bearer, the master of creative *tapas*. Of special importance for the knowledge of the Rudra cult are the *vrātya*-hymns of *Atharvaveda* XV. According to the *Sūtras* and *Pharmashāstras*, to the *vrātya* belonged the worst elements of the Indian people—outcasts, thieves, drunkards, etc.,—and the wild tribes of the Vindhya, but also the highly educated nobility of Eastern India, —the Licchavis in Vaishālī, the Mallas in Pāvā, etc. The key to the riddle is that all these were worshippers of Shiva, followers of a religion which was abhorred by the priestly class already in the early Vedic time. The *vrātya* hymns are a little collection of psalms of the Shiva-worshippers. Here, for the first time, the "sole *Vrātya*" (Shiva) is called *mahādeva*, *īshāna*, *pashupati*, etc. The rude cult of the Shaivas, with its human sacrifice, also appears in the second book of the *Mahābhārata* as the religion of that *Jarāsaṇḍha* to whom Kṛṣṇa says: "How can you wish to worship the God *Shankara* by [the slaughter of] human beings?" to which passage there are interesting parallels in the *Jātakas*. Again, in the *Karna-Shalya-samvāda* there is interesting news about the Shiva-cult of the *Vāhika* and related tribes. As to the Buddhists, it is known that Shiva does not appear in the *Tripiṭaka*.



under any of his usual names, any more than does Viṣṇu, and that, indeed, he appears to be entirely unknown in this whole literature. This is very curious and leads one to suspect that the Buddhist representation of Rudra-Shiva is none else but Māra, the devil. According to our author, this is proved by the Māra-Samyutta of the Samyutta-Nikāya, where Māra appears as lion, bull, etc. We confess that this argument is not convincing to us, though the hypothesis as to the identity of Māra with Rudra-Shiva is doubtless very captivating.

"To come to the world for seven times" is the name of a paper, by Th. Zachariae, engaged with the idea (mentioned by several writers of the seventeenth and eighteenth centuries) that a faithful wife reaches liberation after having died, for seven successive lives, on the funeral pile of her husband. Is there any allusion to this belief in Samskr̥t literature? Is there any Purāṇa where the account of Dakṣha's sacrifice and the death of Sati is followed by the promise of Mahādeva as to the fruit of seven successive Satis (death of a widow on her husband's funeral pile), as related in Colonel Polier's book (1809)?

*Other Contents:* "The Rāṣishāstra of Nāgārjuna," by Richard Schmidt (with extracts from the Samskr̥t original); "The problem of the ancient Babylonian dynasties of Akkad and Kis," by Friedrich Hrozny.

*Mind, Quarterly Review of Psychology and Philosophy, July, 1909.*

The most remarkable paper of this number is Professor J. E. McTaggart's article on "The Relation of Time and Eternity". The word eternity is taken here in the sense of "timelessness of existence" which, as is duly emphasised, is quite a different thing from persistence through time. Provided there be such a timeless existence (as it is attributed to God by the common theological view), what would be the relation between the temporal and the eternal? That depends, of course, on our interpretation of the temporal. The professor agrees with Schopenhauer, Hegel, Mr. Bradley ("the greatest of living philosophers"), and the 'Far East' that time is unreal. The problem, then, seems to come to the ancient question of the relation of Brahman and Māyā, to which the orthodox answer is that the very question is erroneous, because, where only one thing is real (from the highest point of view), all other things as well as any relation of the One to the Many are necessarily unreal. This view, however, which would condemn *ab initio* his whole paper, is evidently not familiar to our professor. The latter, though speaking of the unreality of time, is not a strict Advaitin. Temporal existence, he holds, is not a mere illusion, but rather a more or less imperfect self-manifestation of the timeless reality. As "through a window of red glass we shall see the objects outside correctly as to their form, size, and motion though not correctly as to their color," so (though the question is much more complicated here) "where existence appears to us under the form of time, we see it partly, but not entirely, as it really is." Upon this presupposition (to ground which no attempt is made) the question is raised "whether there is any law according to which states in time, as we pass from earlier states to later, tend to become more adequate or less adequate representations of the timeless reality". Let us suppose there were no such law. Then the relation of Eternity to time would be constant, just as in the case that Time and Eternity are both real, and we should



have to believe in some transcendent causality of the Eternal. On the other hand, if there be such law, we have three possibilities: either "the states of time, as we pass from earlier states to later, tend to become more adequate representations of the timeless reality," or (2) they tend to become less adequate, or (3) they are "least adequate in the middle," and "more adequate as they diverged from this at either end." In the first case Time 'runs up to Eternity, and ceases in Eternity'; in the second case it starts from Eternity and goes on diverging from it more and more; and in the third case it starts from and returns to Eternity. This does not of course mean that Eternity begins when Time ceases and *vice versa*—for Eternity always *is*—but only that, looking at the time-series, as we must do in everyday life, by taking time as real, Eternity is *to us* either future or past or both, according to the case we accept. The third case is only mentioned by the way as "one which is very improbable," and the second case is not discussed either, but merely stated and then dismissed with the words: "It seems to me that there are reasons for supposing that the first of the two cases is the one which really exists, and that Eternity is to be regarded as in the future and not in the past." Of what kind these 'reasons' are, we are, strangely enough, only informed in an appendix (§§. 23-28) devoted "to a consideration of some aspects of the possibility that it may be right to regard Eternity as the end of the future." Here we read: "The practical importance of the question whether the Eternal can be regarded as future appears to me to be enormous". . . . . "The reality of the Eternal can only have comfort for us, then, if we conceive it as future, since it is to the future that optimism must look. Nor do I see how we can regard the future optimistically unless we regard it as the progressive manifestation of the Eternal."

I do not know to what degree Professor McTaggart regards himself as a pragmatist, but surely this paper of his is a good example of the mischief which pragmatism is beginning to do. True philosophy is nothing less than a maid of our wishes: it asks for the true with inexorable hardness, and only subsequently states whether the true is pleasant or not. It inevitably ceases where metaphysical problems are decided by means of practical reasons.

*Other Contents:* "On Truth and Coherence" by F. H. Bradley; "The Higher Immediacy" by A. R. Whately; "Pragmatic Realism" by D. L. Murray; "Knowledge as Presentation" by Helen Wodehouse; "Discussions"; "Critical Notes."

DR. F. OTTO SCHRÄDER.

## THEOSOPHICAL MAGAZINES.

*The Adyar Bulletin*, Adyar, November 1909. The 'Headquarters' Notes' give the month's news, after which Mr. Leadbeater concludes his essay on 'Protective Shells.' Elisabeth Severs contributes a story called 'Truth or Fancy.' The picture is rather dismal, and we prefer to vote for Fancy. P. Nārāyaṇan has an instructive little paper 'On Vidyās—with special reference to Śhodashakala Puruṣha Vidyā.' The paper bristles with dots, dashes and Samskr̥t terms but is for all that quite interesting. 'An Hour with Mr. Leadbeater' is an article in which Boswell Ernest Wood writes entertainingly about scraps of wisdom



fallen from the lips of his Dr. Johnson Leadbeater. The framework of his own make is amusingly put. Hope Huntley contributes a very readable poem on 'Creative Thought.' 'Theosophy the World over' retails the international news in the Theosophical world as well as the writer can do without occult sources of special information at his disposal.

*Theosophy in India*, Benares, October 1909. The number opens with a very warm tribute of admiration for Mrs. Besant, on the occasion of her sixty-second birthday, followed by the article by 'A Fellow of the T. S.' which under the title of 'October 1st, 1909, Greeting and All Hail!' has appeared in the majority of our Theosophical journals. It also voices the feelings of an admiring and grateful heart concerning Mrs. Besant. Next, U. Gīṭāprasāda writes on the ever fascinating subject 'The fourth-dimensional space' and appends a table of geometrical constituents of bodies in from one to seven dimensional spaces. A continuation is promised. V. M. Thenge contributes a paragraph on 'Man identified with his ideals'. Then comes Mr. F. T. Brooks with the continuation of his 'The Gospel of Life,' with the sub-title 'The Dawn of a New Era.' 'Two Restoratives' by 'S.' brings two short quotations from old Hindū scriptures, lest we forget! Seeker contributes 'Our Matin Climb, Up to the White Lodge' and voices his usual enthusiastic and idealistic convictions about things that are or that should be. 'An interview with Mrs. Besant' is reprinted from *The Christian Commonwealth* and must be welcome to those who have not yet seen the original. It is signed Albert Dawson. Mazharullā Haidari contributes another interesting instalment culled from the rich Islāmic lore. 'Our wandering President' describes the activities of the P. T. S. since the previous month. 'Our Literature' brings a detailed review of the English Theosophical Magazines and 'Reviews' acquaints us with several new publications. There is some 'News' given under various headings and lastly the usual financial statements.

*Central Hindū College Magazine*, Benares, October 1909. 'In the Crow's Nest' given the news of the month, not forgetting Mrs. Besant's birthday. 'For the naming of a child,' a poem by Mrs. Besant, written many years ago, is reprinted. B. continues his 'Religion and Morality—a Dialogue,' after which we find the substance of a lecture by B. P. Wadia on 'Commercial Ideals'—delivered some time ago before the Short-hand Writers' Association in Madras. A paragraph on 'The Origin of the name Hindū' by Sir George Birdwood is reprinted. From Chandra Nārāyaṇa there is a pleasant little description of 'A Visit to Chitrakut' and Prān Lāl P. Baxi writes on 'The Sensitiveness of Ordinary Plants'. Raghunandan Prasād, a C. H. C. Student, writes a pleasing little pen-picture of 'Evening on the River Gaṅgā.' A. J. Willson contributes her ever interesting 'Science Jottings.' From Dr. A. K. Coomārasvāmi, we find (together with the picture) a note on 'Sundara Mūrṭi Swāmi' familiar to our readers. 'The Indian Ideal' gives the results of the prize-definitions asked of 'The Ideal which is binding all India into a nation to-day'. The answers are various and wide apart. The Editor prefers 'Dharma.'

*The Message of Theosophy*, Rangoon, October 1909. 'The First Precept' by Bikkhu Silacara opens the number. The reprint (*Theosophist*) of Aimée Blech's charming story 'The Test' is concluded. Nasarvanji



M. Desai draws attention again—as cannot be done too often—to that beautiful book the *Dhammapāda*. He quotes fully from Beal's translation from the Chinese. Maung Lat gives the first half of a paper on 'Alcohol and its effects from a Buddhist standpoint'. There is some straight talk in it. 'The Present Outlook' is mainly a reprint of paragraphs from Dr. A. Marques' interesting *Scientific Corroboration of Theosophy*. 'Notes and News' conclude the number.

*Bramha Jñāna Vilakkam* (Tamil) Karikal, October 1909. This is a new Magazine which we bid heartily welcome. Our linguistic limitations prevent us, alas, from admiring more than its clear printing, the energy which it betokens and the usefulness it must needs possess.

*Theosophisch Maandblad voor Nederlandsch-Indië*, (Dutch), Surabaya, September 1909. Mrs. Besant's *Shrī Rāma Chandra* is continued and her 'Search for Happiness' is concluded. Another continuation is Lilian Edger's 'Studies in *The Pedigree of Man*'. From C. W. Leadbeater we find 'The Mystic Chord'. H. v. W. contributes an interesting article on 'Some passages from the Korān in connexion with Theosophy.' Minor matters fill the last six pages.

*De Gulden Keten* (Dutch), Djombang, June-September 1909. In these numbers we find the following articles. 'Biblical Stories for Children'; 'A Sketch'; 'The Last of the Sottais in the cave of Remonchamps'; 'The Eagle'; 'Rhimes'; 'The Story of the Girl Bhadra'; 'Dear Links'; 'H. P. Blavatsky' (C. W. L.); 'How to become a Theosophist'; 'The White Palace'; 'From the Forget-me-not'; 'Poems'; 'The story of Prince Kunāla'; 'The Noble Rescuer'; 'Nature Spirits' (C. W. L.); 'Something from a lecture by Mrs. Besant'; 'The Cloud-King'; 'A Japanese Sermon'; 'In Self-conflicting'; 'Mrs. Annie Besant' (with portrait); 'Marussia' (from *The Adyar Bulletin*); and 'A Question'. Most of these articles are short stories especially suitable for the readers of this Theosophical journal for children.

#### EUROPEAN.

*The Vāhan*, London, October 1909. The General Secretary, Mrs. S. Maud Sharpe opens the number with some words of congratulation to Mrs. Besant on the occasion of her birthday. The article of 'A Fellow of the Theosophical Society' entitled 'October 1, 1909: Greeting and all Hail' follows. Arthur Gray reviews Mrs. Besant's *Changing World* at great length. The remainder of the number is, with the exception of some shorter book-reviews exclusively concerned with news, mainly Sectional. Two supplements accompany the issue. One is a reprint of Mr. Leadbeater's 'The Hidden Side of Lodge Meetings,' reproduced from *The Lotus Journal*, and the other is a full programme of the proposed activities and conditions of the recently established training centre for Theosophical students at Harrogate; both valuable documents.

*The Lotus Journal*, London, October 1909. Here too we find first some editorial remarks and then the above-mentioned article on the occasion of Mrs. Besant's birthday. Then follows an illustrated story 'The Meaning of the Moonlight,' by E. C. Matravers. 'What is the Theosophical Society?' by C. W. Leadbeater is brought to a conclusion in its reprinted form. B. and C. contribute 'An allegory for big and little children, by two of them' under the title of 'The Messengers'.



'Signs of the Opening Age' [by Mrs. Besant] is continued. In 'Our Younger Brother's Page' Christopher Pinchin, "aged 12" contributes a promising 'Chat about Animals'.

*Bulletin Théosophique* (French); Paris, October 1909. The main contents of the number are news and notes of various nature; but, in addition to these, we find C. W. Leadbeater's 'Small Worries' from *Adyar Bulletin* and an intelligent note by C. B. concerning Koilon, Æther, Electrons and similar conundrums.

*Annales Théosophiques* (French), Paris, Vol. II, No. 3. This excellent Magazine brings as usual a small number of first-class articles. Alta contributes an essay on 'Psychology and Theosophy' summed up in its concluding words "God is not only Light, God is Love." From L. Desaint there is a paper on 'H. P. Blavatsky and Science'. All that our good friend writes merits attention, and we should like to see his essay re-clothed in English dress for the benefit of non-French-reading students. The last article is by F. Warrain and treats of 'Symbolism and Metaphysics, an attempt to interpret the prelude of Lohengrin'. There are also some book reviews in which we find a graceful compliment addressed to the *doyen* of French Theosophical writers, Commandant D. A. Courmes. A very interesting number indeed!

*La Revue Théosophique Belge* (French), Brussels, October 1909. The 'Adept Letters' are continued and Mrs. Besant's 'The Coming Christ' is concluded. From our pages Janet B. McGovern's note on 'Theosophy in Prisons' is reproduced. Jean Delville, our energetic Belgian colleague, writes on 'Prophecy.' There are also some stray notes on various topics.

*Théosophie* (French), Antwerp, No. 5. Willem H. Kohlen writes on 'Training'—to will is to be able, he says—and F. J. van Halle writes on 'Thinking'.

*Theosophia* (Dutch), Amsterdam, October 1909. The first article is by Annie Besant; it is her London lecture on 'Brotherhood as applied to Social Conditions'. A. van Leeuwen contributes an interesting article on the fourth dimension under the title of 'A Digression'. A second instalment is to follow. The above-mentioned article by 'A Fellow of the Theosophical Society' is also given. E. Windust relates a vision of a young Fellow of our Society; its title is 'The Morning Prayer.' Dr. J. W. Boissevain, the Editor, tells us some *impressions de voyage* gathered during a recent summer trip. He compares East and West and—*rara avis*—stands up for the West!

*De Theosofische Beweging* (Dutch), Amsterdam, October 1909. The number is exclusively devoted to official matter, news and notices.

*Bollettino della Sezione Italiana* (Italian), Genoa, September 1909. Dr. I. R. Spensley opens the number with a careful study on the 'Paraklêtos,' which the author introduces as the first of a series of short articles on the Gospel of St. John. Viator writes on 'Madness.' From *The Theosophic Messenger* C. J.'s article on 'The Grand Lama of Tibet' is reproduced. 'Signs of the Times,' 'General Notes' and 'Questions and Answers' are other contents.

*Sophia* (Spanish), Madrid, September 1909. From Franz Hartmann we find 'H. P. Blavatsky and her Mission'. Then comes 'The Druids



of Britain' by Francisco de B. Echeverría. 'The Protection of the Masters' is a short article by Manuel A. Buela. José Granés continues his 'Non-being, Existence and Being'. Alba's paper on 'Enthusiasm and Fanaticism' is translated, as are also some 'Scientific Notes' of Mr. Sutcliffe. Luis Morote deals with the extremely interesting subject of 'The Religious Orders in Marocco.' There is also some minor matter.

*Neue Lotusblüten* (German), Leipzig, September and October 1909. 'The 'I' and the Personality' opens the number. Next 'Confidential communications from the Tibetan Masters and their pupils' are begun. They are translations of letters, signed by the initials M., K. H. and S. R. received through H. P. B. in 1883 and 1884. They are to be continued. From Charles Johnston an extract is published under the title 'What can Vedānta teach the West?' 'Correspondence' and 'Answers' deal with various topics.

*Teosofisk Tidskrift* (Swedish and Norwegian). Stockholm, September, 1909. H. Eriksen contributes a second instalment of his paper on 'The Apocalypse and Theosophy' and from Annie Besant 'The Necessity of a Religious Education' is translated.

*Tietäjä* (Finnish), Helsingfors, September 1909. Pekka Ervast writes his monthly message 'From the Editor.' Mrs. Besant's 'H. P. Blavatsky and the Masters of the Wisdom' is continued. Aate publishes his ninth instalment of 'What Theosophy teaches'. 'In the Twilight' is reproduced from our pages. Reviews, notices, questions and answers fill up considerable space.

*Vestnik Teosofii* (Russian), S. Petersburg, July and August 1909. The contents of the numbers are as follows: 'The Place of Peace' by Annie Besant; 'The Ancient Wisdom,' by Annie Besant; 'How to reach the Knowledge of the Superphysical Worlds' by Dr. Steiner; 'The Apostle Paul as a Mystic' by J. Monnier; 'The Phantasms of the Night' by A. Ounkoffskaia; 'A Legend' by A.; 'The International Theosophical Congress at Buda Pest' by Alba; 'Letters from France,' by I. A. and V. P.; 'Chronicle of the Theosophical Movement' by Alba; 'A. I. Tshuproff,' by V. M. Fediaefskaia; 'Life's Chronicle' by Alba; 'The Fourth Dimension' by P. Ouspensky; 'Letter to the Reader' by 'A-Friend of the Reader'; 'Ceugant' by Nina de Gernet; 'Golden Words of Shri Shāṅkarāchārya'; and lastly as a supplement an instalment of E. Schuré's 'Great Initiates'. Mr. Ouspensky's article on the fourth dimension seems, as far as can be judged from this first instalment, a very promising paper not only for scientific students but for readers at large. It begins with a review of the different meanings given to the term 'Fourth Dimension'. It deals with the points of view of the Spiritualist and the Occultist and then gives a purely logical conception. The author then explains the possibility of arriving at this by pure mathematics. He reviews all known scientific theories, draws his deductions from all, rejecting some, combining others. Our Russian expert speaks with enthusiasm of the article and proposes to translate it as soon as completed in order to bring it within the reach of our non-Russianist readers.

#### AMERICAN.

*The Theosophic Messenger*, Chicago, September 1909. The number has, as a frontispiece, a portrait of Mrs. Besant in her Masonic regalia.



The first page contains two poems, one 'Wild Flowers,' by Iatros (a transparent pseudonym) and the second, 'Spring,' by Harriet Tooker Felix. C. Jinarājādāsa contributes a third life in the series 'Lives of the Initiates'. He deals with John Hunyadi. Two short paragraphs follow: 'Mrs. Besant's Announcement of the Messiah Coming' and 'The Society in Meditation.' Adelia H. Taffinder writes on 'Except the Lord build the House, their Labor is but lost that built it' and Annie M. Jaquess on 'H. P. B. and Annie Besant'. 'Studento' writes (not in Esperanto) on 'The Dawn of a New Era.' Stead's character sketch of Annie Besant (*Review of Reviews*, 1891) is abridged and reprinted. 'Service' is an unsigned fragment, but we have our suspicions. Arnold S. Banks contributes a paper on 'The Christian Master and the Path'. W. V.-H. writes on a very important subject: 'The Importance of Exactness in the Use of Words'. 'The Genius of America' is also unsigned. W. V.-H. has another paper on 'The Moving Consciousness of Mankind.' Then we find a reprint of C. W. Leadbeater's 'What is the Theosophical Society?' 'Karma' is extracted from *Light on the Path*. Claude Bragdon continues his 'Theosophy and Architecture.' This fourth instalment is as well illustrated as ever and deals with 'The Arithmetic of Beauty'. Two useful paragraphs are on 'Another Chance,' by 'Intra Muros' and on 'Theosophic Principles Misapplied'. The latter article might have been expanded without any danger of a necessity to repeat oneself. 'The Influence of Surroundings' is a reprint of Mr. Leadbeater's article in our own pages. 'Occultism in Macbeth' is unsigned and 'Salem Witchcraft' is by Helen G. Crawford. We find further paragraphs on 'Opportunities for Mystical Research in America,' on 'Eating away the Sins of Man' and a poem entitled 'Devachan'. 'The Value of Pragmatism to Philosophy,' and 'Progress and Criticism' come next after which 'Current Literature' brings a variety of short extracts. The Magian writes an 'Adyar Letter' and there are also London and Chicago letters. 'Notes' and 'The Field' take up nearly eight pages. A note on 'Kundalini' is taken from a letter from Mr. Leadbeater. 'Book Reviews' cover another eight pages, dealing at length with the late F. Marion Crawford. The 'Children's Department' closes the bulky and varied number.

*The American Theosophist*, Albany, N. Y., September 1909. The two larger articles in the number are 'Accidents, Catastrophes and Cataclysms' by M. J. Whitty and 'The Eleusinian Mysteries' by Adelia H. Taffinder. 'Two remarkable Dreams' is a contribution by Genevieve Hard Wright. The Editor continues 'The Evolution of the Virtues' and deals in No. V with 'Fearlessness'. There is some minor matter in the form of 'Editorials,' 'Questions and Answers' and 'Notes'.

*Revista Teosófica* (Spanish), Havana, August and September 1909. We find, besides the usual news, notes and similar departments the following papers: 'Theosophical Notes, Chapter IV, Space'; 'Meditations' by Consuelo Alvarez; 'God-conscience'; 'The Object of Co-Masonry'; 'The probable advent of an Avatar' and 'An old letter of H. P. B.' There is also a supplement containing an interesting poem by Eugenio Astol.

*La Verdad* (Spanish), Buenos Aires, August 1909. The number opens with Annie Besant's short character sketch of H. P. B., accompanied by a very good portrait of the latter. Next comes an article on



'Freemasonry: a religion of the future?' translated from the German. This again is followed by 'Theosophy and the Theosophical Society' by Annie Besant. Next, Walker Atkinson's 'The Law of the New Thought' is continued. 'The Theosophical White Lotus Day' is, if our memory serves us right, a translation from *Ultra*. 'The *raison d'être* of Life' is another translation: author and original language not stated. H. P. B's *Nightmare tale*, 'The Ensouled Violin' is continued. 'Of a different Soul' is a reprint from an Anonymus. 'Meditations' is another anonymous contribution. 'Moments among Friends,' translated from the English, is signed 'A Friend'. The 'Review of Reviews' is this month unusually short, but, the 'Notes' are many and interesting.

*Luz Astral* (Spanish), Casablanca, Chili, numbers for July and August. These numbers contain as usual an excellent selection of short articles and extracts on Theosophy.

*Virya* (Spanish), San José, September 1909. 'The Bases of Education' by Annie Besant opens the number. The Editor reprints a dignified letter of Señor Rafael de Albear concerning the Theosophical Society. Mr. Roso de Luna contributes a clever and interesting article on 'Theosophy and the positive Sciences'. Tomás Povedano continues his 'The Soul of Symbolism'. 'The Mysterious Mummy' deals with the well-known troublesome inhabitant of the British Museum, adding some remarks. There are also some 'Notes'. 'Yontá,' a story, is continued. It is accompanied by a clever illustration by T. Povedano.

#### AUSTRALIAN.

*Theosophy in Australasia*, Sydney, October 1909. We first have the general departments, such as 'The Outlook'; 'Questions and Answers'; 'What our Branches are doing'; 'The Magazines'; 'Reviews'; 'Science Jottings'; 'At home and abroad'. C. W. Leadbeater's 'The Story of Ahirinziman' from *Adyar Bulletin* is reprinted. 'Karmic Lumber' is a well put article by Ernest H. Hawthorne. The expression used as title is a veritable *trouvaille*. Noel Aimir's 'A Christian Mystic: St. Elisabeth of Hungary' is concluded. 'Shakespeare and the Idea of other Lives' is a contribution reprinted from one of the large Australian dailies. It is signed J. S. 'The Eyes of the Watchers' is an extract from Robert Hichens and deals with 'miraculous' cases of help and warning on the occasion of the recent Sicilian earthquake.

*Theosophy in New Zealand*, Auckland, September and October 1909. 'Notices,' 'From Far and Near,' 'Correspondence,' 'Activities' and the 'Lecture Record' are the more general departments. 'The Nature of the Christ' and 'The Coming Christ' are two London lectures by Mrs. Besant. Gamma contributes another instalment of her 'Studies in Astrology.' Mrs. Besant's 'Brotherhood as applied to Social Life' is concluded. 'A Vision' is signed 'Enthnavadi.' Our periodical literature could now-a-days yield quite a bulky collection of such visions if put together. Most of them are quite worth preserving. Marion Judson continues her 'Sketches in Kāshmir'. No 2 deals with Srinagar. 'Lotus' gives the Round Table news. 'Brotherhood' is a rêverie by Arthur Bonner. 'White Lotus Day in London' is a report by A. I. Medhurst, reprinted from the *South African Bulletin*. Chitra writes to her children. The 'October 1st 1909' article mentioned above several times appears here also. 'The Road Maker' is a pleasant little allegory by K. Browning. 'The Stranger's Page' brings a second batch of reincarnation stories. 'An Accepted Child' is a reprinted fragment.



## AFRICAN.

*The South African Bulletin*, Pretoria, September 1909. First come the 'Editorial Notes' and then 'A Word from Adyar' by B. P. Wadia. A curious misprint, substituting a 'my' for an 'our,' converts a rhetorical hypothesis into an apodictical statement. This is on page 5, line 22, fr.b. 'Sleep and Dreams' by H. J. S. Bell is No. 9 of the series 'Theosophical Science for Beginners'. E. Wood contributes a first instalment of 'Concentration: Natural and Artificial Memory'. Some 'Notes,' some 'Answers to Correspondents' and some 'Book Reviews' fill the remaining space.

## OUR EXCHANGES.

We also acknowledge the receipt of the following journals :

ASIATIC. *The Brahmavādin*, August, September, October; *The Madras Christian College Magazine*, October; *The Siddhānta Deepika*, September; *Sendamil* (Tamil) September; *Sri Vani Vilasini* (Tamil), May, June; *The Dawn*, October; *Prabuddha Bhārata*, October; *The International Police Service Magazine*, August; *The Mysore and South Indian Review*, August.

EUROPEAN. *The Light of Reason*, Ilfracombe, October; *Modern Medicine*, London, October; *The Animals' Friend*, London, October; *The Health Record*, London, September; *Light*, London, numbers for October.

AMERICAN. *O Pensamento*, (Portuguese), S. Paulo, September; *The Phrenological Journal*, New York, October; *Bulletin of the New York Public Library*, New York, September; *The Truth Seeker*, New York, numbers for September.

AUSTRALIAN. *Progressive Thought*, Sydney, October; *The Harbinger of Light*, Melbourne, October.

J. v. M.

## THEOSOPHY IN MANY LANDS.

## GREAT BRITAIN.

We have the great pleasure of having our President in our midst while these lines are being written. It was alleged that this visit to London of ten days, coming between the immense labor of the American tour and the coming fatigues of the Continent, was to be a rest. But, in actual fact, Mrs. Besant is carrying out a full programme of work. She interrupted her journey from America to visit Dublin, where Mr. Jas H. Cousins, well-known and esteemed for his beautiful poems, had worked hard, with other helpers, to prepare the soil. We learn that two Lodges are in course of formation in Ireland, where Theosophy has maintained a slight footing for many years. Our Mr. Dunlop has many tales to tell of the early days in Dublin, before the Judge secession, when activities were greater than of late years. Mrs. Besant has also lectured at the Passmore Edwards Settlement and at Oxford, where Mr. L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair for her. She also spoke to the Spiritualist Alliance, taking as her subject "The Three Worlds". She urged Spiritualists to give some attention



to the possibilities of first-hand investigation into the higher planes which Theosophy discloses, pointing out that only by such methods can belief ever become knowledge. She pointed out the identity of aim of Spiritualism and Theosophy, the breaking down of materialism, and joined with the chairman of the meeting in urging that all minor differences and misunderstandings should be laid aside in face of that common work.

One of the features of the autumn lecture work in London is the visits of our lecturers to branches of the Progressive League, organised by the Rev. R. J. Campbell and now growing very rapidly. It will be good if some Theosophical threads can be woven into the thought-fabric which those active and liberal-minded Christians are quickly weaving.

From Bath we hear of a very successful public debate organised by the local branch of the Young Men's Christian Association at which Mr. Dunlop represented Theosophy and a well-known local divine supplied the useful and necessary opposition.

The discussion, it appears, was vigorous, not to say warm, in parts, but Mr. Dunlop's imperturbable good temper and self-command appear quite to have carried the day, and his presentation of Theosophy made such an impression that a man of considerable local influence, an ex-Mayor of the town, delivered a speech which showed considerable appreciation of the views Mr. Dunlop put forward.

An important publication of the month, Theosophical, although not avowedly such, is the first number of the *Quest* of which Mr. Mead is Editor. It contains articles of importance, and we hope it may win a place for itself as a scholarly and mystical quarterly; we hear that the first number has sold well.

An interesting case of premonition occurred in connexion with the death of Professor Lombroso, the founder of the Science of Criminology. His daughter and her husband were recipients of a vivid impression that he was dying, while they were walking on the shore of Lake Maggiore. They hurried to Turin and found that the Professor was wonderfully recovered from his illness, and joining in the useful life of his household. He died the following morning, however.

Lombroso, who was a fervent disciple of Haeckel, latterly caused much consternation among his friends by his announcement of his belief in the reality of psychic phenomena. In fact a new work by him, entitled "*After Death—What?*" a study of spiritualistic phenomena and their interpretation, is announced for publication almost on the day of his death.

H. W.

#### SOUTH AFRICA.

Mr. Fricke arrived in Cape Town at the beginning of July, since which time his activities in Theosophical work here have been both numerous and marked.

He met the members of the Cape Town Lodge (which, in spite of the recent crisis, is already as numerically strong as formerly) at the house of the energetic President, Mrs. Holtzer, and gave them a valuable address. He urged on the members the importance of starting a dépôt of Theosophical Literature, in however humble a way at first, as being one of the best methods by which Theosophical teachings can be



spread. Since then a consignment of books and pamphlets from the T. P. S. has been received and some of these are displayed for sale at every meeting to which enquirers are admitted. At the monthly social gathering held at the house of one of the members, Mrs. Mathie, Mr. Fricke treats in genial fashion of one or the other important aspect of Theosophy, after which a usually lengthy discussion is taken up by the members of the Lodge and the numerous visitors present. These meetings are clearly very useful and tend to stimulate enquiry among strangers.

At the Thursday evening Lodge meetings in Burg Street, Mr. Fricke has charge of the special study class on "The Devachanic Plane," and many are the illuminating ideas he gives us which, without his wider knowledge and experience of Theosophy, we should miss. He also holds a well-attended study class on Wednesdays at Sea Point which is, however, quite private and unconnected with the Lodge; and on Friday afternoons he is engaged with a meeting for enquirers at the Lodge rooms. On every other Sunday evening, at the house of Mr. and Mrs. Holtzer, the members of the Lodge foregather to hear read some recent important lecture or statement by Mrs. Besant or other leader of Theosophic thought; at these Sunday meetings much information of value is imparted.

On August 24th, to a full and interested audience assembled in the Unitarian Chapel, Hout Street, Mr. Fricke gave a lecture on the subject of "Reincarnation"; the lecturer's pronouncement on this Theosophic doctrine was bold and eloquent, and many there probably heard of it for the first time. The Rev. Mr. Balmforth, minister of the congregation, presided.

On September 7th, our veteran Theosophist gave a public lecture in the Council Chamber of the Old Town House on "The Power and Use of Thought." Mr. W. C. Worsdell presided and in introducing the lecturer, made a brief statement as to what Theosophy is; in spite of there being several counter attractions in the town that evening the audience numbered 137, and the rapt attention it paid was clearly a measure of the great interest the subject had for those present. The lecture was reported at length in the "Cape Argus" the following day.

A second public lecture was given in the same room on the 28th to a large audience (which again evinced great interest in what it heard) on 'Karma the Law of Divine Justice,' Mr. Worsdell again presiding.

Mr. Fricke's presence amongst the Theosophists of Cape Town is acting as a great stimulus to them, and his visit to this part of South Africa has already aroused a more widely spread interest in Theosophy throughout Cape Town and its suburbs. As, moreover, Mr. Fricke still remains with us for some time and proposes to give one public lecture monthly, it is confidently expected that the circle of those to whom his stay here will bring the welcome light of Theosophy will become still further enlarged.

W. C. W.



# SUPPLEMENT TO THE THEOSOPHIST.

## FINANCIAL STATEMENT.

### THEOSOPHICAL SOCIETY.

The following receipts from 9th October to 9th November 1909 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES.				Rs.	A.	P.
Miss Edgar, Charter Fee for "Sarras" Lodge, London	...	...	...	15	0	0
General Secretary, Indian Section for 1908—1909	...	...	...	500	0	0
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Mr. Stanley Pratt, Calcutta for 1909—1910	...	...	...	18	12	0
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Mr. Fernandez, Presidential Agent, S. America (£20-12-0)	...	...	...	306	8	7
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A. SCHWARZ,

10TH NOVEMBER, 1909. *Treasurer, Theosophical Society, Adyar.*

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10TH NOVEMBER, 1909.

## NEW LODGES.

Location.	Lodge Name.	Date of issue of the Charter.
Nanjungad, Mysore, India...	Nanjungad Branch of the T.S.	30- 9-'09.
Mylapore, Madras ... ..	Mylapore Branch ... ..	30-10-'09.
Cheltenham, England ... ..	Cheltenham Lodge ... ..	30-10-'09.
Sunderland, England ... ..	Sunderland Lodge ... ..	30-10-'09.
Middlesbrough, England ...	Middlesbrough Lodge ...	30-10-'09.

A Charter was issued on 14-10-'09 to Mrs. Beatrice Webb, to form a branch to be called "Sarras Lodge," London. This Lodge remains attached direct to Adyar Headquarters under the new rule.

J. R. ARIA.

ADYAR, 10th November, 1909. *Recording Secretary, Theosophical Society.*

## PRESENTS TO THE ADYAR LIBRARY.

I have much pleasure in acknowledging the receipt of a fine paper MS. of the One Hundred and Eight Upaniṣhaṭs given to me by Mr. Chirravuri Visvanātha Shāstri during my stay at Vijayanagaram. Considering the incompleteness of our other MSS. of the same collection (regretted in the Preface to our Catalogue) it is especially gratifying to state that this MS. is complete. We are also indebted to Paṇḍit Umāmaheshvara Shāstri of Pithapuram for the gift of one palmleaf MS. and several paper MSS. containing Upaniṣhaṭs and other texts.

Monsieur Millioud, Archivar, Lausanne, has been so kind as to send us through Mr. Schwarz the following presents for the Adyar Library:

- (1) Alexander Ular's German paraphrase of Lao-Tse's *Tao-Te-King*.
- (2) A Map of India printed in 1752.
- (3) Two huge colored maps of Japan printed there.

DR. F. OTTO SCHRÄDER.



## THE INTERNATIONAL MYSTIC THEOSOPHICAL SOCIETY.

Having regard to the light in which the President of the Theosophical Society has represented our proposal of an International Section in the August number of the *Theosophist*, we deem it right to renounce hereby all idea of applying for a Charter. We thought that the Theosophical Society, with brotherhood as its ideal and eclecticism as its ruling principle, respected all honest differences of opinion, and welcomed a frank expression of the same; while, on the other hand, "hostility" had no place in its grammar and lexicon. Our only aim in proposing the organisation was to provide within the constitutional limits of the T. S. a safe harbor for a number of good and earnest souls who seemed to have been thrown adrift by the recent storms therein, as also to turn some valuable time and energy away from fruitless controversy into channels of real spiritual work. This object cannot fail in its essence so long as there are pure and sincere hearts. Nevertheless, we offer our apologies to those who may have been in any way affected by our apparently premature invitation to join in the formation of an International Section, a project which we now feel obliged to abandon.

UPENDRANATH BASU.

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